THE

HISTORY

OF

Hai Eb'n Yockdan,

AN

Indian Prince:

OR, THE

Self-Taught Philosopher.

Written Originally in the *Arabick* Tongue, by *Abi Jaafar Eb'n Tophail*, a Philosopher by Profession, and a *Mahometan* by Religion.

Wherein is demonstrated, by what Steps and degrees, humane Reason, improved by diligent Observation and Experience, may arrive to the knowledge of natural things, and from thence to the discovery of Supernaturals; more especially of God, and the Concernments of the other World.

Set forth not long ago in the Original *Arabick*, with the *Latin* Version, by *EDW. POCOCK.* M. A. and Student of *Christ-church, Oxon.* 1671.

And now Translated into *English.*

LONDON,
Printed for Richard Chiswell, in S. *Paul's* Churchyard, and *William Thorp* Bookseller in *Banbury*.
M DC LXXXVI.

Case Y1565.A16

G-3580
D

TO THE

Right Honourable.

PHILIP Ld *WENMAN*,

Baron of *Kilmaynham*,

And Viſcount

TUAM.

My Lord,

YOU may pleaſe to remember, that ſome while ago I acquainted your Lordſhip, with my intention to Tranſlate into Engliſh the Life of *Hai Eb'n Yockdan*, or *The Self-taught Philoſopher*; which had been ſet forth ſome years before, in Arabick and Latin, by the Care and Pains of our

Learned Profeſſor of the Oriental Tongues in the Univerſity of *Oxford*. At which time you were pleaſed, not only to encourage me unto the work, but even to ingage me to the undertaking it. Since that, I have diſpatched it at laſt, after many Diverſions, and amidſt as many Interruptions. And upon the Review have ventured to ſend it abroad into the World; being willing to hope, that it may not only pleaſe for the rarity of the Subject, but profit alſo in ſome meaſure and Degree, in regard of its Commodiouſneſs and Seaſonableneſs; among the Men of this licentious Generation, whereof ſome are too looſe in their Principles, and others in their Practices; the one living by no Rule, and the other by no certain

one,

one, but giddily following their own Phancies, or other Mens Opinions, whom they have unadviſedly choſen to themſelves for the Guides of their Faith and Manners. Whereas the Philoſopher, whoſe life is here deſcribed, will inſtruct them in ſuch principles of Morality and Religion, and ſuch alone, as the light of Nature diſcovers, and which muſt needs be acknowledged for True by all thoſe, who will judge and act as Men, according to the Dictates of Reaſon, and the Concluſions reſulting from Experience. And I heartily wiſh indeed, that All of us were arrived even thus far, by the guidance of this light, and agreed in ſuch principles as humane Reaſon teacheth out of the Book of Nature, which ſets forth to our view Gods

works of Creation and Providence. For this foundation being laid, there would be more hopes of agreement about that, which the Supernatural light of Revelation diſcovers to our Faith, and ſuperſtructs thereupon. But your Lordſhip will find the uſefulneſs of this Hiſtory, in its Philoſophical and Theological diſcoveries, more amply ſet down in the Preface, which comprehends the chief particulars, and acquaints the Reader with the main of it deſign. And however my deſign in publiſhing this Tranſlation thrive abroad in the World, yet I have good hope that it will not fall of its end in obtaining your Lordſhip's favourable Acceptance, and remain as a Teſtimonial of my Gratitude for the many, and long

continued

continued favours, received from your Lordſhip; which as they do at preſent, ſo will always ingage me for the future, to ſhew and approve my ſelf upon all good Opportunities,

My much honoured Lord,

Your Lordſhip's moſt
Humble, Faithful, and
much Obliged Servant,

Geo. Aſhwell.

THE

The Epistle Dedicatory.

THE PREFACE.

WE are told by our learned Professour of the Oriental Tongues in the University of Oxford, who caused this History to be set forth in the Original Arabick, and thence translated into Latine; that the Author hereof was Abi Jaafar Eb'n Tophail, an Arabian Philosopher, and a Mahometan; otherwise called, Abubecher. As also, that he was Contemporary with Eb'n Roshd, usually called Averroes, and somewhat Elder than He. Now this Averroes died, being very Old, in the year of the Heira 595, which is co-incident with the year of our Lord

Lord 1198. *So that by this Computation, this Author flouriſhed about* 500 *years ago. He wrote this Hiſtory in the form of an Epiſtle, and ſo entitles it; for by this name the* Arabians *uſe to call their ſhorter Treatiſes. That both the Author, and the Book, were of good credit, appears by the Teſtimony, not only of the* Arabians *his Countrymen, but alſo of the Jews. The ſaid* Averroes *calls him, The Honourable Judge* Abubecher Ben Tophail. *This Hiſtory alſo of His was of old tranſlated into Hebrew, and well accepted of by the Jews. For* Moſes Narbonenſis *in his Preface thereto, and Comment thereupon, commends the Author. So doth alſo* Mardochæus Comtino, *another Jew, more than once. The Deſign of the Author in this Book is to ſhew, how far a Perſon of an excellent Wit, and towardly Diſpoſition, being deſtitute of Humane Society, and conſequently*

ſequently without the direction and aſſiſtance of any other, may advance Himſelf in Knowledge, by improving his own Reaſon to the utmoſt Pitch, in the ſearch of Things both Natural, and above Nature, with the ſole help and exerciſe of his own Meditation, and Obſervations upon it. Wherein he diſcovers and preſcribes a Method unto thoſe, who will apply themſelves to ſuch Contemplations, and delight to make a conſiderable Progreſs in them; ſuch a ſafe and eaſie method as may be very ſerviceable and uſeful to this preſent Age, though ſo many Ages diſtant from that of the Author; an Age ſo much inclined to Fanaticiſm, Sadduciſm, and Atheiſm. He treads indeed a new unbeaten Path, wherein by ſet and orderly Degrees, He brings His Reader at length to the knowledge of God, and the upper World; beyond which ſteps, thus by him diſcovered and forepaſſed, no man can proceed

any

any farther, but by the Light and Guidance of Divine Revelation. For Humane Reason is forced to fly hither, when dazled with the excessive light of these heavenly Mysteries; its poreblind sight not being able to discern Objects so high, and so far off distant; or rather groaping in the Dark to find them, by reason of its innate Dimness. This Author therefore justly condemns them, who presume to make an over-curious search, by natural light only, into such things, as neither Eye hath seen, nor Ear heard, nor are discoverable by the heart of man. To prevent which, our Author in his Preface admonisheth his Reader, what to fly, and what to follow; and taxeth the errors not only of the vulgar, but of some of the more learned Philosophers.

It must be granted indeed, that some very ingenious and learned Men of this latter Age, have endeavoured to demon-

demonſtrate the main fundamental Truths of Religion by the Light of Humane Reaſon, and the Principles of Natural Theology, which are generally acknowledged by mankind, although much differing in other points. And this may ſeem to render ſuch a Diſcourſe as this, of little or no uſe to the World in theſe Times. Yet I am willing to think otherwiſe, when I conſider that the Diſcourſes of theſe learned Men concerning this Subject, conſiſt, for the general, of ſuch Notions, Grounds, and Proofs, as are too ſubtle, ſublime, and metaphyſical for common underſtandings: ſo that they leave men ſtill in the dark; yea, more perplexed than they were before. Whereas this Author proceeds by ſuch gentle ſteps, in an eaſie and familiar way of reaſoning, which is obvious to every ones apprehenſion, that He leads his Reader inſenſibly onward, without any toilſom labour, or perplexing of his

Brains,

Drawn, in the search of the Truth, till He have brought him, before he is aware, unto the end of his journey. Or like the easie ascent of winding Stairs, which conduct to the top of an high Tower, or Pyramid, such as that in Ægypt: Or rather like the leisurely mounting of Jacob's Ladder, whereon he saw the Angels ascending, as well as descending; for like the Rounds of that, are the degrees whereby He conducts his Reader, till He have brought him up to the very top of the Ladder, where God presents Himself unto his view.

This History then, being thus Englished, and so communicated to the view of all, whereas before it was locked up to most in an unknown language, may, I hope, prove not altogether unuseful unto many in this idle, worldly and voluptuous Age, wherein men generally seek after little else besides the concerns of this present life, studying

ſtudying, and buſying themſelves about their Profit or their Pleaſure; either, in heaping up Riches with much Care and Toil, or ſpending their Days in Eaſe and carnal Delights, and making it their ſtudy how they may paſs away their time without any Care or Trouble at all. Whereas this Hiſtory ſhews the true and genuine Concerns of humane life, with the means of obtaining that felicity, which Man was born for; which it makes to conſiſt in a right and uſeful Exerciſe of thoſe faculties which God hath beſtowed upon us, and improving them to the beſt Advantage, by an induſtrious and continued experimenting of all Things that come in our way, the knowledge whereof may be uſeful to us; and making proper Obſervations upon them, as this Self-taught Philoſopher *is ſaid to have done; and as any other Man is capable of do-*

ing in like manner, who is endued with the same sagacity of mind, and ingenuity of Disposition. And such as are not, may be his Scholars, and learn with more ease such lessons as these, by what they find him to have experimented and observed. For here we find set down by what means, and by what Degrees, in the seven Septenaries of his Age, (whereinto his Life is divided in this History, and the Observations He made in each of them) He arrived to a proportionable measure of knowledge, concerning all the Accommodations of humane Life, in this lower World; how he came to find them out, and in what manner He managed and improved them: Then, what he observed, as concerning the brute Creatures, which He found in the Island, wherein He is said to have been bred; but more especially, concerning himself, both as

to

to his Body, with its ſeveral Parts and faculties; and to his Soul, with its ſpiritual and immortal nature, and all the Excellencies that attend it; how He came to find them out, and what Reaſons He grounded his Obſervations upon: Then, how He examined the Natures, Properties, and uſes of the Elements; and how He thence aſcended to the Contemplation of the Heavenly Bodies, with their Light, Motions, and Influences. So that we have here ſet before us, opened, and expoſed to our Eyes, the whole Book of Nature to read, with the ways and means, whereby almoſt all Arts and Sciences came to be invented; namely, Phyſiology, Anatomy, Aſtronomy, and Geometry; alſo, Logick, and Metaphyſicks, and the Rules of Morality, which He ſet to himſelf, and whereby He governed his whole Life. But the utmoſt Height and Perfe-

ction of his Learning, whereunto all the reſt tended as ſo many Steps or Degrees, conſiſted in that natural Theology, which He arrived to, from the ſerious and attentive Conſideration of Gods works, and more particularly of himſelf; whence He concluded, that God was the ſupereminent, the ſole and independent Being, of infinite Greatneſs and Goodneſs, Wiſdom and Power, Majeſty and Glory, whoſe all-ſeeing Eye, and overruling Hand of Providence, extend themſelves to all his Creatures; who is alſo moſt Juſt and Righteous in all his Dealings with, and towards Mankind, and therefore will one Day call all Men to give an Account of their lives, when He will ſentence, and reward them according to their Works. Whereupon, He diſcourſeth of the Reſurrection, and the laſt Judgment, with the Felicities and Miſeries that attend Men after the

the Judgment is paſt, anſwerably to the condition and quality of their lives, which they led here on Earth. The former He makes to conſiſt in the Beatifical Viſion of God: But the latter He deſcribes in ſuch figurative Expreſſions, which although not altogether irrational for a meer natural Philoſopher to conjecture; yet, I ſuppoſe, are taken out of the Alcoran, *the Author of this Hiſtory being a* Mahometan *by Religion. Yet he brings in his* Self taught Philoſopher *making ſome Exceptions againſt that Book, as it was deſcribed to him by his Friend* Aſal, *and taxing it of Imperfection in ſeveral particulars, whereto He makes no particular Reply.*

This is the Summ and the main Deſign of the enſuing Hiſtory; which poſſibly (being thus Engliſhed) may do ſome good (as I even now ſaid) in this Profane and Fanatical,

as well as lewd and luxurious Age. Let them then who wilfully ſhut their Eyes againſt the light of Revelation, as being too pure and bright for them, at leaſt ſuffer themſelves to be guided by the leſs ſplendid and more familiar light of natural Reaſon. Let the Enthuſiaſts alſo, who pretend ſo much to ſupernatural Revelations, and are dazled with their fanciful lights, and ſublime ſpeculations, through the deluſion of the Prince of Darkneſs, transforming himſelf into an Angel of Light, learn from hence to know themſelves better, and to be wiſe unto Sobriety. Let the profane Jeſters and Scoffers who ſpeak ſlightingly and ſcornfully of the moſt ſerious and ſacred things, and turn all Religion into ridiculous Drollery, learn to ſpeak more reverently of God, and things Divine, from a meer natural Philoſopher, who is

the Subject of this History, and a Mahometan who is the Author of it. Let them who are unkind, and unneighbourly to those they live amongst, and so far from succouring and relieving them in their Dangers and Distresses, that they make no Conscience of getting what they can from them, either by fraud or force, whensoever it lies in their Power, and they can find an Opportunity, learn of this Self-Taught Philosopher *to be kindly affectioned towards their Neighbours, whenas they find him so kind towards all his fellow-Creatures, though of a diverse kind; so ready to supply their wants, and to free them from whatsoever evils that molested them. Let the Covetous Worldlings, who take so much pleasure in heaping up unnecessaries, which are Burdens rather than Blessings, learn of him to rest content with such a competency, as Nature*

only requires, and to be ſatisfied with the juſt Conveniences of Life. Let, laſtly, the rude, and intemperate, and inordinate livers, who are ſo ready to run into Exceſs, and to forget all the Rules of Order and Decency, learn the contrary vertues of Temperance, and Modeſty, and Regularity, from him who took ſuch an exact care about his Food and Clothing, that ſo he might not tranſgreſs in any particular, relating to either of them.

Theſe, and other good Leſſons, may be learned from hence. But there are ſome few other particulars, which it will not be amiſs to advertiſe the Reader of, to prevent ſome exceptions which otherwiſe might be taken againſt them.

Firſt, *That I have omitted two Diſcourſes in my Tranſlation, which I conceived little or nothing pertinent to the main Deſign of the Hiſtory.*

The

The one treats of the ſeveral Sects among the Mahometans, *with the Heads of thoſe Sects, and paſſeth a cenſure on their Opinions. The other argues the poſſibility of Mans Body being formed and produced out of the Earth, as Frogs and Mice, and ſome other of the ignobler Animals ſometimes are, though more ordinarily bred of Male and Female. 'An opinion which our Author is ſaid to have received from* Eb'n Sina, *commonly known by the name of* Avicenna, *who held that ſome Earth may be ſo well fitted and prepared through the excellent Temper and Diſpoſition thereof, as to become a convenient Habitacle for an humane Soul, to be infuſed thereinto by God. Such an Original as our Author ſaith, ſome fancied that* Hai Eb'n Yockdan *had. But he determines nothing in the Point, leaving all to report and the opinion of certain Philoſophers.*

It

It being all one to his Design, whether his Self-taught Philosopher *had his Body formed out of the Earth, or were born elsewhere, and thence transported into that desart Island, wherein he is said to have lived, and learned what he did, by his own Experiments and Observations.*

Secondly, *In my Translation, I have not strictly tied my self to the letter of the Latin, as he did his Latin to the Letter of the Arabick, for a good reason shewed in the Preface. But I, being not alike concerned, have thought fit to use more liberty, yet so as to keep unto the sense, which I have endeavoured to render more clear and full, hereby intending the greater profit, as well as pleasure of the Reader.*

Thirdly, *Whereas the Author brings in his* Self-taught Philosopher *very much perplexed about the Original of the World, whether*

it were made by God in time, or from all Eternity, and not able to reſolve either way, by reaſon of the Equipoiſe of Reaſons on both ſides, it is not to be wondred at; as well, becauſe it is a point very hardly, if at all, determinable by meer natural Reaſon, which was the only guide this Philoſopher is ſuppoſed to have had; as alſo becauſe the Author of this Hiſtory, was an Arabian *Philoſopher, amongſt whom* Ariſtotle's *Philoſophy is of the chiefeſt, and almoſt the only repute. Now it is generally known, that he held the World to have been from all Eternity.*

Fourthly, *Whereas he brings in his ſaid Philoſopher placing intelligent forms in the heavenly Bodies, which he calls by the name of Eſſences, and makes them to enjoy the Viſion of God in a more eminent manner, as being of a moſt excellent nature, and placed near to him; it is ſomewhat leſs*

to

to be wondred at; not only because Aristotle *held the like intelligences to reside in the Spheres, and move them about; that* Plato *also, and his followers (as is confest) held the Spheres and Stars to be living Bodies, informed by the like intelligences; but* Philo Judæus *too, and* Origen *among the ancient Doctors of the Church.* S. Jerom *is not averse to it, in his Comment on* Eccles. 1. 6. S. Aug. *in several places of his works leaves the question undetermined. He also, and* Aquinas *tell us, that it was never determined by the Church; whence it is that he, and other Schoolmen that followed him, speak so doubtfully concerning it.*

Lastly, *Whereas we find in this History several passages cited out of the* Alcoran, *whether for the confirmation or illustration of some things therein said, it is least of all to be wondred at, when we consider the Au-*

thor

thor to have been a Mahometan ; *and though they ſeem ſometimes to diſturb the ſenſe, and interrupt the coherence of the Diſcourſe, yet they paſs for elegancies and ornaments, as well as proofs, among the* Mahometans , *as Citations out of the Old Teſtament or the* Talmud, *do with the* Jews.

THE

THE HISTORY OF HAI EB'N YOCKDAN, AN INDIAN PRINCE: OR THE Self-taught Philosopher.

WE have received from our pi- §. 1.
ous Anceſtors, that amongſt the *Indian* Iſlands there lies an uninhabited one, ſituated under the Equinoctial, and bleſt with a moſt pleaſant and temperate Air: Alſo, that not far from this, there lay another Iſland of a large Compaſs, abounding with all the Commodities of Life, and well inhabited; which was then govern'd by a Prince of a proud and jealous Diſpoſition. This Prince had

had a Sister of an excellent Beauty, whom he held in strict Custody, and restrained from Marriage, because he could find no one in his Country, whom he thought an equal Match for her. But he had withall a near Kinsman, named *Tockdan*, who privately married her, according to such Matrimonial Rites, as were commonly known and used by the Inhabitants of that Island. By him she soon afterwards proved with Child, and was delivered of a Son. But she then fearing lest the Business should be known, and both her Marriage and Child come to be discovered, after she had suckled the Infant, she put him into a small Chest, which when she had shut up again, and close fastned, being accompanied with certain of her Servants, and some faithful Friends of hers, about the beginning of the Night, she conveys him to the Sea-shore; where out of an Heart equally affected with, and divided betwixt Love and Fear, she took her last leave of him, and recommended him to God in this Prayer; *O God, who didst create this poor Infant, when as yet he was nothing; then cherishedst*

and

and nouriſht him, whilſt he lay confined and impriſoned within the dark Cloſet of my Womb; and tookeſt a ſpecial care of him, until his Body grew up to Perfection, and became entirely furniſhed with all its Limbs; I now fearing the Diſpleaſure of that unjuſt, proud, and perverſe Prince my Brother, do a-new recommend him to thy Goodneſs, hoping that thou wilt be favourable unto him. Thou who art ſupereminent, and excelleſt all in Mercy, help and aſſiſt him; let thy gracious Providence continually guard, direct, and govern him, and never leave him deſtitute of thy Care.

Having ſaid this, ſhe committed the Cheſt unto the Sea; which the Water receiving, and then ſwelling with the Tide, conveyed it the ſame Night to the Shore of that other Deſart Iſland, of which we even now made mention. Thus it hapned to arrive there at that time of the Year, when there was an extraordinary Spring-Tide, which made the Sea-water ſwell to that height, that it overflowed the neighbouring Shore, and by the force of the Flood caſt the little Cheſt into a ſhady Grove near adjoyning, and thick ſet with Trees;

a very pleaſant place, ſheltered from Wind and Weather, Rain and Sun, which moleſted it not, either in its receding from it, or returning to it. But ſoon after, the Sea-water retiring from the Shore, upon the Ebb, the Cheſt, wherein the Infant lay, reſted in the ſame place whereinto the Floud had caſt it; and the Sands being afterward heaped together and driven thitherward by the Winds, ſtopt the paſſage to the Grove, ſo that the Waters could not enter any farther into it.

§. 3. Now it hapned withall, that when the Sea flood drave the Cheſt into the Grove, the Nails thereof were looſned by the motion, and conſequently the Boards, whereof it was compacted. Then the Child being hungry and crying aloud for Relief, the noiſe of its Cry came to the Ears of a Roe newly robbed of its Fawn, which too boldly forſaking its Covert, and venturing abroad, had been carried away by a Vulture. She therefore hearing the clamour of the Child, and ſuppoſing it to be the Cry of her Fawn, follows it ſo far, till ſhe came unto the Cheſt wherein the Infant lay; whither

whither as ſoon as ſhe was come, ſhe ſtrove to break it open with her Claws, and (the Child in the mean time ſtrugling to get out) never gave over till a Board which covered the Top of it ſprang forth. Whereupon, getting a ſight of the Child, ſhe took pity on it, and being moved with a tender Affection towards it, gave it her Dug to ſuck, and having ſweetly ſatisfied it with her Milk for the preſent, afterwards conſtantly came thereto, took care thereof, made much of it, covered and guarded, and kept it from all harm. And thus the Roe, enjoying a fat Paſture, and having plenty of Milk, bred up the Child very well, continuing ſtill near him; nor at any time leaving him, but when of neceſſity ſhe went forth to graze. The Child alſo, being accuſtomed to its Nurſe, could not be contented when ſhe was gone, but, whenever it happened that ſhe was abſent a little longer than ordinary, uſed to cry aloud, and as ſoon as ſhe heard its Voice, ſhe inſtantly ran back to it. This Happineſs withall the Child had, that there was no ravenous, or hurtful wild Beaſt throughout the whole

Iſland, wherein it was thus bred up.

§. 4. Thus the Infant grew up, being nouriſhed with the Milk of the Roe, till it came to be two Years old, when it began by degrees to make uſe of its Feet, and have its Mouth furniſhed with its Fore-teeth. But it ſtill followed the Roe, which always uſed it very kindly, and took an eſpecial care of it, conducting it to places where Fruit-bearing Trees grew, and feeding it with ſuch pleaſant ripe Fruits, as fell therefrom; and if any of them had harder Shells than the reſt, breaking them with her Teeth. Then, when it deſired Milk, ſhe gave it Suck; and when it thirſted for Water, ſhe brought it to the place. When the Sun-beams were at any time troubleſome to the Child, ſhe ſhaded him; and when he was cold, ſhe warmed him. And when Night approached, ſhe brought him to the place where ſhe firſt found him; and partly with her own Body, partly with ſuch Feathers, as remained of thoſe wherewith the Cheſt was ſtuffed, when the Infant was firſt put thereinto, ſhe covered him. Alſo, whenſoever the Child and his Nurſe, either

either went forth in the Morning, or returned in the Evening, the whole Herd of Deer accompanied them, both in their Egreſs and Regreſs, and lodged in the ſame place together. So that the Child keeping company always with them, imitated alſo their Voice, without any conſiderable difference to be perceived between them. In like manner, whatſoever other Voice he uſed to hear, either of Birds, or what other brute Creatures, he exactly repeated it, by vertue of that rare apprehenſive Faculty wherewith he was endued. But amongſt all the reſt, the Voices which he chiefly and moſt commonly repeated, were thoſe of the wild Deer, amongſt whom he was bred; thoſe namely, wherewith they cried out for help, or whereby they call'd to their Fellow-Deer, that they ſhould draw nearer to them, or get them farther off. For it may be eaſily obſerved, how they have diverſity of Notes, fitted to theſe ſeveral ends and uſes. Thus the Child and the wild Deer kept company with each other, they neither flying from him, nor he from them.

But whenas the Images of ſuch §. 5.

things as he ſaw, began now to remain fixed in his Mind, after they were removed out of his Sight, he perceived that he became diverſly affected towards them, having a love and deſire for ſome, an averſation, and a diſtaſte for others. In the mean time, whilſt he looked about, and took a diligent view of all the wild Beaſts, and Birds, that were in the Iſland, he obſerved that every one of them was provided of ſome natural Cover, either Wooll, or Hair, or divers kinds of Feathers. He took notice alſo of their ſwiftneſs, and ſtrength, and what Arms Nature had afforded them, wherewith to repell, and defend themſelves againſt their Enemies, whenſoever they had occaſion to contend with them; ſuch as Horns, Hoofs, Teeth, Spurs, Nails, Claws, and the like. But when he reflected upon himſelf, he ſaw that he was naked, deſtitute of all ſuch Arms, ſlow in his motions, and of a feeble ſtrength, in compariſon of them; So that when they chanced to contend with him at any time, about feeding on the Fruits which grew in the Iſland, they were ſtill too hard for him, taking them

them away from him, & keeping them to themſelves; he contrariwiſe, being neither able to drive them away from him, nor to fly away from any of them.

Moreover, he obſerved, that his Fellow-Fawns after a while began to have little Horns ſprouting out of their Heads, which they had not at firſt; and that though they were at firſt but weak, and unable to run far, yet in proceſs of time they grew very vigorous and nimble, and active in their motions. But when on the other ſide, he obſerved that none of all this befell him; as oft as he pondered and examined theſe Differences in his Mind, wherein he varied from all the reſt of the living Creatures, he could not imagine what ſhould be the Cauſe thereof. When he alſo beheld ſuch living Creatures as had any Blemiſh in them, or defect of Limbs, neither among them could he find any one that was like unto himſelf. Alſo, when he conſidered thoſe paſſages in the Beaſts, whereat they voided their Excrements, he ſaw them all covered; that which ſerved them for the voiding of their groſſer Excrements, with a Tail; that which ſerved for the

§. 6.

voiding of Urine, with Hair, or ſome ſuch like thing. Their privy Parts alſo he obſerved to be more concealed than his were.

§. 7. Now the Conſideration of all this made him penſive, whenſoever he thought thereupon, working in him no ſmall anguiſh, and diſtraction of Mind. So that when he had been a long while ſolicitous in examining the Reaſon of the Difference between himſelf and the brute Animals, and at laſt wholly deſpaired of finding it out, or of being ſupplied with that, the want whereof ſo much troubled him; he being now well nigh ſeven Years of Age, took ſome broad Leaves of ſuch Trees as grew in the Iſland, wherewith he might cover his Nakedneſs, the ſight whereof was ſo troubleſome to him. With ſome of theſe he covered the fore-part of his Body, and his hinder parts with the other; and when he had withall made him a Girdle of Palm-Tree Leaves and Ruſhes, he girt them about him. But it was not long, before thoſe Leaves growing withered and dry, fell off from his Body, ſo that he was ever and anon forced to take freſh ones in their ſtead,

ſtead, ſome whereof he folded together and plaited upon the other, ſo that they hung upon his Body in a double Rank. By which means they hung indeed ſomewhat longer upon him, but however they continued for no very long time. After this, he broke off the Bough of a Tree, the Ends whereof having fitted to his Mind, and ſmoothed the Body of it, he made him a Staff, wherewith he began to affright and threaten ſuch wild Beaſts as durſt oppoſe themſelves to him, aſſaulting the weaker of them, and reſiſting the ſtronger, that had the confidence to ſet upon him. And by this means, he came in ſome good meaſure to underſtand his own Abilities, and to find by Experience, that his Hand alone far excelled all thoſe natural Inſtruments and Arms, which the Brutes were furniſhed with; as that which ſufficed, and well inabled him, both to cover his own Nakedneſs, and to provide him a Staff wherewith to defend himſelf againſt his Adverſaries. So that now he ſaw, that he had neither need of any Tail to cover the nakedneſs of his hinderparts, nor of thoſe natural Arms of the

the Brute Animals, which he had formerly ſo much deſired, and been ſo much trouble for the want thereof.

§. 8. In the mean time he grew up, and was now paſt ſeven Years old. And whereas it had been for a good while very troubleſome to him, ever and anon to gather freſh Leaves, wherewith to cover his naked Body, it came at length into his Mind to take unto him the Tail of ſome dead wild Beaſt, which he might put on, and gird about him. But when he ſaw, that all the living Beaſts of the ſame kind ſhunned the Carcaſſes of the Dead, and refuſed to come near them, ſo that it was ſomewhat difficult for him to compaſs his Deſign; He at length lighted on a dead Eagle, upon the ſight whereof he now ſeemed ready to become Maſter of his Wiſhes. For taking the opportunity of this Accident, when he perceived that none of the wild Beaſts avoided the Carcaſs, drawing near to it, he cut off the Wings and Tail whole and entire as they were, and then ſpread abroad and ſmoothed the Feathers. After this, he took off the remainder of the Skin with the Feathers, and dividing it into

to two parts, he hung the one upon his Back, and the other upon his Belly. The Tail alſo of the Eagle he placed behind him, and both the Wings he fitted to his Shoulders. Thus he got wherewith both to cover his Nakedneſs, and to keep him warm; wherewith alſo to ſtrike a Terrour into the wild Beaſts, ſo that now none of them durſt contend with him, or make oppoſition to him; no nor ſo much as come near him, except his Nurſe the Roe, which had bred him up, for ſhe never forſook him, no not when ſhe grew feeble with Age. Neither did he forſake her, but took care to conduct her unto the beſt Paſturage he could find, withall, gathering the pleaſanteſt Fruits for her, and giving her them to eat.

§. 9. Notwithſtanding, leanneſs and feebleneſs grew daily more and more upon her, until at length they ſo far prevailed, that Death ſeized on her, whereby all her motions and actions ceaſed. Which when the Child perceived, he was exceedingly amazed, and ſo ſtricken with Grief, that he was almoſt ready to die with her. He call'd therefore to her with the ſame kind

kind of Voice, which when ſhe formerly heard, ſhe was wont to anſwer. But though he cried out to her as loud as poſſibly he could, he could perceive no motion, or change at all in her. He began therefore to look into her Ears and Eyes, but could find therein no viſible Blemiſh or Defect. In like manner, he took a view of all the Parts of her Body, wherein he could ſpy nothing amiſs. But that which he moſt earneſtly deſired, and ſought after, was to find out that place in her Body wherein the Defect lay, that ſo, upon diſcovering thereof, he might remove it from her, and ſhe thereupon return to her former ſtate of Life and Vigour. But he had nothing at hand, wherewith to compaſs his Deſign, nor knew by what means to bring it about.

§. 10. Now that which moved him to conſider of this, was, that which he had before obſerved in himſelf. For he took notice that when he ſhut his Eyes, or cover'd them with any thing, he could ſee nothing till the Obſtacle was removed. So alſo, whenſoever he put his Fingers into his Ears, and ſtopt them, he could hear nothing,

nothing, till he took them away from thence. In like manner, when he hard preſſed his Noſe with his Hand, and cloſed the paſſages of his Noſtrils, he had no Senſe of any Odour, until he let go his Hand, and opened thoſe paſſages. Whence he concluded, that all his Senſations, and what other natural Actions proceeded from his Body, were liable to certain Impediments, which hindered them in the exerciſe of their ſeveral Operations; and that theſe being removed, thoſe Operations returned to their former Courſe. When therefore he had taken a thorough and exact view of all the outward Parts of the Roe's Carcaſs, and could find no viſible Fault or Defect in any of them; yet withall perceived that there was a general ceſſation of Motion in the whole Body, which could not be attributed to one Part more than to another; at length this Thought came into his Mind, that the Fault whence all this proceeded, muſt needs lie in ſome other Part, which lay removed from ſight, and hidden within the Body. He judged alſo, that this Part muſt needs be of ſuch a nature and uſe, as

that

that without its help and constant supply of Spirit and Vigour, none of the outward Parts could exercise their proper Functions, and therefore, that some Disease having seized on that Part, the hurt and damage became universal, as appeared by the ceasing of Motion throughout the whole Body.

§. 11. He desired therefore, if it might be, to find out that part, and to remove that Evil, whatsoever it were, which had seized upon it. For he thought that then it would return to its former state, that Good from thence would redound to the whole Body, and that all the Actions thereof would be exercised as formerly they were. He had also before observed, that in the dead Carcasses of wild Beasts, and other living Creatures, all the outward Parts were firm and solid, without any hollowness in them, except the Brain-pan, the Breast, and the Belly. Whereupon he guessed that the Part, which was thus ill-affected, could not be found any where else, but in one of these three. And among these three, he was more inclined to think, that it was placed in the middlemost of them. For it had been some

ſome while ago throughly fixed in his Mind, that ſeeing all other Parts ſtood in need of it, it muſt neceſſarily follow, that it had its Seat in the midſt of them all. Moreover, when he reflected upon himſelf, he was very ſenſible that he had ſome ſuch Part in the middle of his Breaſt. For when he conſidered his other Parts, as Hands, Feet, Ears, Noſe, Eyes, he ſuppoſed that theſe might be taken from him, and yet it ſeemed to him, that he could ſubſiſt without them. But when he conſidered that Part which he felt moving in his Breaſt, he was perſwaded that he could not ſubſiſt without it, no not during the twinkling of an Eye. He likewiſe obſerved, that when he chanced to contend with any of the wild Beaſts, he ſtill took a great care to guard his Breaſt from their Aſſaults, out of a natural inſtinct, as he judged, and an innate ſenſe of the neceſſity which lay upon him, to defend that Part, which lay there, againſt any the leaſt Harm.

§. 12. Now being thus certainly reſolved, that the Part ſo diſaffected, and ſeized upon by the Hand of Death, lay in

in the Breaſt of the Roe, he determined to ſearch after it, if ſo be he could poſſibly find it out; and when he had diſcovered what Ill it was that had befallen it, to remove it thence. But then he feared too, leſt this very Endeavour of his ſhould be more hurtful to the dead Roe, than that Evil which had befallen it; and that whatſoever he ſhould do in the proſecution of this Deſign, would turn to its damage. Then he conſidered with himſelf, whether he had ever ſeen any of the wild Beaſts, or other of the living Creatures, after they had lain as the dead Roe did, return to Life. But when he could call to mind no ſuch Inſtance, he began to deſpair of the Roe's return to her former ſtate and condition, in caſe he let her lie as ſhe did. Yet he had ſome hope that ſhe might poſſibly recover that former ſtate of hers, if ſo be he could poſſibly find out the diſaffected Part, and remove the Diſeaſe from it. He reſolved therefore to open her Breaſt, and upon ſearch to diſcover what he could find in it. To this purpoſe he got him broken pieces of ſharp Stones, and Splinters of dry, hard

hard Canes, like to Knives, wherewith he made an Inciſion between her Ribs, until at laſt he came to that Cover which lay in the inſide of her Breaſt. Which when he found to be a very ſtrong one, he as ſtrongly conjectured that ſuch a Cover as that belonged to ſuch a like Part, and perſwaded himſelf, that when he had pierced thorow it, he ſhould find that which he ſought after. He attempted therefore to cut a way thorow it, which he found very difficult for him to do, in that he wanted fit Inſtruments, whereof he had none other, than ſuch as were made of Stones and Canes.

§. 13. When therefore he had furniſhed himſelf anew with ſuch, and ſharpned them, he made uſe of his beſt skill and ſtrength in piercing that Cover, until at length he had made his way thorow it, and came as far as the Lungs; which at the firſt ſight he thought to be that Part which he had ſearched after. Whereupon he ceaſed not to turn them up and down, that ſo he might therein find out the Seat of the Diſeaſe. And firſt, he lighted on that half of the Lungs which hung

on the one ſide, and took notice that it leaned towards one ſide of the Breaſt; whereas before he conceived, that the Part he looked after, could not have his Seat but in the midſt of the Body, as well in regard of Latitude, as Longitude. He left not therefore off to ſearch farther into the middle of the Breaſt, until he had found the Heart; which when he ſaw to be cloſed about with a ſtrong Cover, and faſtned with very firm Ligaments, the Lungs alſo compaſſing it about on that ſide, whereby he had begun to open a paſſage thereto, he ſaid within himſelf, If this Part be ſo diſpoſed and ſituated on the other ſide as it is on this, it is certainly in the midſt of the Body; and therefore doubtleſs it is that very Part which I have been ſeeking after; eſpecially, whenas I here ſee ſuch a fitneſs of Situation, ſuch neatneſs of Shape, ſuch firmneſs alſo and ſolidity of Fleſh, and all this both fenced and adorned with ſuch a Cover, as I find in no other Part of the Body. He made ſearch therefore into the oppoſite ſide of the Breaſt, where whenas he found the ſame Cover within the Ribs,

Ribs, and the Lungs in like manner diſpoſed, he concluded with himſelf, that the Heart was that Part which he had ſought after.

§. 14. He attempted therefore to remove the Caſe thereof, and to cut the *Pericardium* in ſunder; which at length, when he had uſed his utmoſt Endeavour, with much trouble and difficulty he effected. And thus, having laid the Heart bare, when he ſaw it to be ſolid on every ſide, he diligently looked about, whether he could eſpy any viſible Fault or defect in it. But when he could find none, he ſqueezed it together with his Hand, and thereby it appeared to him that it was hollow within. Whereupon he ſaid to himſelf, Perchance the utmoſt which I ſeek after lies within this Cavity, and I have not yet come home to it, and ſo not attained the end of my Deſign. Then upon the opening thereof he found a double Cavity therein, one on the right ſide, and the other on the left. That on the right ſide was fill'd with clotted Bloud; but that on the left, was empty, and had nothing at all in it. Wherefore, he ſaid to himſelf again,

It cannot be, but that the Seat of the thing I ſearch after, muſt needs be in one of theſe two Cavities. He ſaid moreover, As for that on the right ſide, I can ſee nothing in it but this clotted Blood; and doubtle's this Blood became not ſo clotted, till the whole Body came into that ſtate wherein it now lies. For he had obſerved, that all Blood when it iſſued out of the Body, and was ſeparated therefrom, became thickned and congealed; and that this clotted Blood, which he found in the right Ventricle of the Heart, was like unto all other ſo ſeparated from the Body. I ſee alſo, ſaid he, that the ſame kind of Blood is found alſo in other Parts of the Body, and that it is not appropriated to one Part more than to another. But that which I ſeek for is no ſuch thing; for that is ſomewhat whereof this place is the peculiar Seat, and ſuch a thing as I am ſenſible that I cannot ſubſiſt without one Moment. Now that is it which I have been ſeeking after all this while. But as for this Bloud, as oft as I have loſt ſome conſiderable quantity of it, when at any time I chanced to be wounded by ſome wild

Beaſt

Beaſt that fought with me, yet I found no conſiderable harm thereby, ſeeing it hindered me not from performing any Action of Life, as I formerly did. Therefore, that which I ſeek after, is not in this Ventricle. And as for the left one, I find it indeed empty, yet I cannot think that it was made altogether in vain. For I ſee that every other Part of the Body is deſigned for the exerciſe of ſome Office or other, and for that operation which is proper to it. How then can this Ventricle of the Heart, which is of ſo excellent a Frame, as I ſee, ſerve to no uſe at all? I cannot then imagine, but that the thing I ſeek after, had its Seat herein, but is now departed from it, and left its Seat empty; and that by this means that Ceſſation hath hapned, whereby the whole Body is now deprived of all Senſe and Motion. But then when he ſaw that it left that Houſe, wherein it formerly dwelt, before it fell to ruine, and to have forſaken it, whenas as yet it continued ſound, whole, and entire, he thought it very improbable that it would ever return again to its former Habitation, after

it had been thus torn and mangled, and deſtroyed by him.

§. 15. In the mean time, the whole Body of the Roe which he had in this manner diſſected, and ſearched into the inner Parts thereof, ſeemed to him a very contemptible thing, and of no value at all, in reſpect of that which he was perſwaded had formerly dwelt therein, and now forſaken it. He applied his Mind therefore to meditate on that only, and to find out, if it might be, what it was, how it came to be conjoyned unto the Body, and what ſo conjoyned it; whither it was gone, and through what Door it made its Paſſage, when it left the Body, and what it was that cauſed it to depart thence, whether it were forced to leave its Manſion, or left the Body of its own accord; and in caſe it went forth voluntarily, what was the Cauſe which made the Body ſo odious and loathſome to it, that it departed quite from it. Now, whilſt his Thoughts were much diſtracted with ſuch variety of Doubts, he laid aſide all Solicitude about the Body of the Roe, and threw it away from him, whenas he perceived,

ceived, that this Nurſe of his which had been ſo kind and indulgent to him, and fed him with her Milk, was that thing properly which was now departed; and that from it had proceeded all thoſe Actions, whereby ſhe ſhewed her Love to him, and Care of him; not from that dull and ſenſeleſs Body, which was not able to help it ſelf, but had ſerved only as an Inſtrument, which ſhe made uſe of in performing thoſe Actions; or like that Staff which he had taken to him, wherewith to fight with the wild Beaſts. So that now, his Care and Study was quite taken off from the Body, and transferred to that which had moved and governed it.

§. 16. But whilſt his Mind was thus buſied about that, which had left the Body of the Roe, the dead Body it ſelf began to putrifie, and to exhale ſtinking Vapours, which made him the more to loath it, and unwilling to look upon it. But a little after this, it hapned, that he beheld two Ravens fighting together, till at laſt the one of them overthrew the other, and ſtruck it down dead; when the ſurviving Conquerour began to ſcrape

the Earth with its Claws, and never ceaſed ſcratching till it had digged up an Hole, wherein it laid the Carcaſs of its Adverſary, and cover'd it over. Then ſaid he within himſelf, How well hath this Raven done in covering the Body of his Fellow-Combatant, though in killing of him he did ill! How much rather ſhould I have begun to perform this good Office for my Mother and Nurſe? Whereupon he digged a deep Hole in the Ground, and having put the Body into it, threw Earth upon it. Then he proceeded to meditate on that thing which had governed the Body, whilſt it was alive, but could not apprehend what kind of thing it was. Only, when he ſeverally beheld all the other Roes, he ſaw them all to have the ſame Figure and Form with his Dam. Whence his Mind gave him, that every one was moved and governed by ſomewhat like unto that which had moved and governed her. He therefore ſtill followed them, and loved to keep with them, for that Likeneſs's ſake. In this ſtate he continued for a while, contemplating the divers kinds of Animals and Plants, walking

walking round the Shore of the Iſland, and ſeeking every where, whether he could meet with any other Creature like unto himſelf, as he had obſerved many of every other ſort of Animals and Plants; yea, every ſingle Individual, to be like to each other, if it were of the ſame kind. But when he had thus conſidered them in Order, one after another, after all his ſearch he could find none like himſelf. And when as he walked this Round, he ſaw that the Iſland was compaſſed about with the Sea, he ſuppoſed that there was no other Land beſides.

§. 17. But upon a time it hapned, that in a certain dry Wood, Fire chanced to be kindled by the mutual knocking and daſhing together of the Boughs of ſome Trees, which conſiſted of a gummy or roſiny Subſtance. Which when he perceived, he ſaw ſomewhat that affrighted him, being a thing which he had never ſeen before; ſo that he ſtood a good while much wondering at it. Yet he ventured to draw nearer and nearer to it by degrees, ſtill obſerving its glittering Light, and that wondrous great Force, whereby it ſeized on every thing that it

it touched, and converted it into its own Nature. Then, to ſatisfie his Wonder yet farther, and being incited alſo by that innate Courage and Boldneſs, which God had planted in his Nature, he was induced to put his Hand to it, and had a mind to lay hold thereon. But when he felt that it burnt his Hand, and that he was not able to lay hold on it, he attempted to take a Stick from the burning Tree, which the Fire had not as yet wholly ſeized upon; and laying hold on that part which was yet untouch'd, (the Fire having poſſeſſed the other end only) he eaſily effected what he intended and deſired; and brought the Fire brand in his Hand to the Place of his Habitation. For he had before retired into a certain Covert, which he had made choice of for himſelf, as a fit Lodging, and place of Retirement. And when he had brought the Fire thither, he ceaſed not to feed it with Stubble and dry Sticks, and other combuſtible Matter. So that partly out of his Admiration at it, and partly out of the Delight he took in it, he would not ſuffer it to go out, nor could endure

dure to be long abſent from it. But the chief Reaſon that cauſed him to make ſo much of it, and frequent it in the Night-time, was this, that it ſupplied the Place and Office of the Sun, as well in regard of Light as Heat; inſomuch that he was extreamly taken with it, and eſteemed it the moſt excellent and uſeful of all thoſe things which he had about him. When he alſo obſerved, that the Flame tended upwards towards the Heavens, he began to be perſwaded that it was of kin to thoſe celeſtial Bodies which he ſaw moving and ſhining above his Head. He tried alſo the force and ſtrength thereof upon all manner of Bodies, by caſting them into it, by which Experiment he found that it prevailed over all of them ſooner or later, according to their ſeveral Natures and Diſpoſitions, which rendered them more or leſs combuſtible.

§. 18. And among other Experiments, wherewith he made trial of its ſtrength, he put thereinto certain Fiſhes which the Sea had caſt upon the Shore; which being fried, and the ſteam thereof coming to his Noſe, his Appetite

Appetite was ſtirr'd up, and became quickned thereby, inſomuch that he ventured to taſte ſome part thereof; which when he found acceptable to his Palate, and agreeable to his Stomach, from thence forward he accuſtomed himſelf to eat Fleſh; and to that end, uſed all kind of Arts he could think on, which might enable him to hunt both by Sea and Land, and to catch ſuch living Creatures as were fit for him to feed on, until at length he became to be very expert in them. By this means, his love and regard for the Fire encreaſed daily, becauſe by the help thereof he provided himſelf with various ſorts of good Food, which he had never afore been acquainted with.

§. 19. And whenas now his affection to the Fire was grown very great and earneſt, both in regard of its beneficial Effects, which he daily took notice of, and its wonderful Force, whereby it conquered all things; it came into his Mind, that doubtleſs that thing which had departed out of the Heart of his Nurſe the Roe, and forſook it when ſhe died, muſt needs be of the ſame ſubſtance with it, or at leaſt-wiſe

wiſe of a like Nature. And he was farther confirmed in this Opinion, becauſe as well that Heat, which he had obſerved to be in all Animals whilſt they lived, as that Cold, which ſeized on them after Death, was, as he found, conſtant, and continued without any intermiſſion. And he was the more confirmed in it upon the obſervation of that high Degree of Heat which he felt within his own Breaſt, near the place which he had cut up in the Roe. Hereupon, he began to think with himſelf, that if he could catch ſome living Creature, then open its Heart, and look into that Ventricle thereof which he had found empty, when he opened it in the dead Body of his Dam the Roe, that he ſhould then ſee the Heart of ſuch a living Creature full of that Subſtance, which had reſided in her Heart whilſt ſhe lived; and by that means ſhould be certified, whether or no it were of the ſame Nature with the Fire, and whether there could be found any Light or Heat in it. Upon this therefore, having caught a wild Beaſt, and tied up the Shoulder, he diſſected it in the ſame manner as he had

had the Roe, until he came to its Heart, and then having first essayed the left Ventricle, he opened it, and discovered it to be full of a certain airy or thin vaporous Substance, like to a white Cloud, or mist. Then thrusting his Finger into it, he found it so hot, that it scalded him; and the wild Beast instantly died. Now upon this experiment he assuredly concluded, that the moist vapour, which he found there, was the thing that gave life and motion to the Beast; and consequently, that there was somewhat like it in every living Creature of what kind soever, upon the departure whereof it died.

§. 20. Then a very earnest desire arose in his mind, of enquiring into the other parts of living Creatures; that so he might find out their Order and Situation, their Quantity and Shape, their Qualities also, and the manner of their mutual Connexion, or knitting together with each other. Withal, how that moist vapour was communicated unto them, so that the other parts and members of the Body did live thereby; how that vapour subsists, as long as it continues

in

in the Heart; whence it hath its ſupplies, and by what means it comes to paſs that its heat doth not decay and periſh. All theſe particulars he diligently ſearched out, and to that end diſſected wild Beaſts, both dead and alive. Neither did he leave off to make an accurate enquiry into them, untill at length he arrived to the higheſt degree of knowledge in this kind, which the moſt learned Secretaries of Nature ever attained unto.

§. 21. And now it appeared very clearly to him, that every ſingle Creature of what kind ſoever, although it had much diverſity of Parts and Members, with great variety of Senſes and Motions, yet was but one in reſpect of that Spirit which derived its original from one and the ſame Center of the Body, the Heart; whence the diſtribution of its vertue and influence into all the Body had its riſe, as from a Spring-Head. And as for the reſt of the Parts and Members, they were all ſubſervient to it, or provided for and ſupplied by it; ſo that the office of that Spirit in exerciſing and making uſe of the Body, was

was like that of a Man who aſſaults his Enemy with all ſorts of weapons; or hunteth after any kind of prey, whether by Sea, or Land, and maketh uſe of ſuch inſtruments to catch it, as are variouſly fitted for the taking of each kind, and moſt proper for his purpoſe. Now the Weapons which a Man makes uſe of againſt his Adverſaries, are either defenſive, whereby he repels his Blows; or offenſive, whereby he aſſaults him. In like manner, the inſtruments of hunting, wherewith he catcheth his prey, are divided into thoſe, which are fitted to catch ſuch Creatures as live in the Sea; and thoſe, which are proper for the taking ſuch as converſe upon the Land. So alſo, thoſe inſtruments which himſelf made uſe of to cut Wood, or Stone, or what other materials, were of divers ſorts; ſome fitted for cleaving, ſome for breaking them in pieces, a third ſort for boring thorough; and though it were one, and the ſame Body, which he had in his hands; yet he handled it in a different manner, according as his inſtruments were fitted for it; and with relation to thoſe ends, the effecting

fecting whereof he had propoſed to himſelf.

Upon theſe conſiderations, he likewiſe conceived that it was one and the ſame Animal Spirit, the action whereof was Seeing, when it made uſe of its inſtrument the Eye; Hearing, when it made uſe of the Ear; Smelling, when it made uſe of the Noſe. In like manner it exerciſed its faculty of Taſting by the Tongue, and of Touching by the Skin and Fleſh, more eſpecially of the Hand. So when it made uſe of any Limb to work ought by, the effect was motion. When it made uſe of the Liver, the effect was Nutrition; when of the Stomach, it was the receiving and concocting of the Aliment. And every one of theſe actions had its proper part ſubſervient to it, none of which could diſcharge its office but by the vertue of that influence which was thereunto derived from the forementioned ſpirit reſident in the Heart, thorow thoſe paſſages which are called the Arteries; inſomuch, that whenſoever they chanced to be broken off, or cut aſunder, or elſe obſtructed, the action of that part of the Body pre- §. 22.

ſently ceaſed. He found alſo that all theſe Arteries derive that ſpirit from the Ventricles of the Brain, and that the Brain receives it from the Heart; as alſo, that there is a great quantity thereof in the Brain, becauſe that is the place wherein he found ſeveral Veſſels in which it lay, and whereby it was thence diſtributed into all parts of the Body. He alſo perceived, that if any part of the Body came by any means whatſoever to be deprived of the Influx of this ſpirit, the action thereof immediately ceaſed; ſo that it became like to a contemptible Tool or Inſtrument, caſt aſide, as of no uſe at all. Alſo, that if this ſpirit forſook the Body altogether, or by any means came to be waſted or diſſolved, the whole Body at the ſame time became deprived of motion, and was reduced to the ſtate of Death.

§. 23. Theſe Obſervations of his, and Meditations thereupon, had brought him to that degree of knowledge, which I forementioned, at what time he had attained to the end of his third Septenary, *viz.* to the twenty firſt year of his Age. Within the ſpace of which time he found out many things of very great uſe to him for

for the conveniencies of life. For he clothed himself with the skins of wild Beasts, when he had cut them out for his use. He also shod his Feet with them, having made him thread of their Hair, as also of the rind of the stalks of Althæa, Mallows, Hemp, and the like Plants, which were easie to be parted asunder, and drawn into Threads. And this he had learned to do out of his former experience in making use of the Rushes. He made himself also a kind of [illegible] or Bodkins, of the strongest Thorns he could get, and of small pieces of Canes, whetted and sharp pointed with stones. Then for the Art of Building, he was taught it by what he saw the Swallows did. So he fitted himself with a Room, wherein to repose and rest himself; and another place for a Larder, wherein he laid up the remainder of his victuals. He guarded it also with a door, compacted of Canes joyned close together, lest any wild Beast should chance to enter into it, when he happened to be from home upon any occasion. He also got into his hands certain Birds of prey, which he made use of for

Hawking; and others of the tamer ſort, which he bred up, and then fed upon their Eggs, and Young ones. He alſo took to him the Horns of wild Bulls, which he found lying on the Ground, the ſharp tips whereof he affixed to ſtrong Canes, and to thick Staves made of the wood of the Tree *Alzan*, and others of the like kind. And ſo, partly by the help of Fire, and partly of ſharp edged Stones, he ſo fitted them, that they ſerved him inſtead of ſo many Spears. He made himſelf alſo a Shield of the skins of Beaſts, parted into ſeveral folds, and then compacted together. And all theſe he made him, becauſe he ſaw himſelf deſtitute of natural Armes.

§. 24. And when he now ſaw that his hand ſerved him inſtead of all, and ſupplied whatſoever defects Nature had made him liable to, ſo that none of all the various kinds of wild Beaſts durſt oppoſe him, but fled away from him, and ſo excelled him only in their Nimbleneſs; he bethought himſelf of finding out ſome art, whereby to meet with them in their flight, and maſter this Nimbleneſs of theirs. To which end, he judged nothing could

could be more convenient, than to take and tame one of the ſwifter ſort of the wild Beaſts, and ſo long to breed it up, nouriſhing it with food agreeable to its nature, until at length he might get upon the Back of it, and therewith purſue other kind of wild Beaſts. Now there were in that Iſland wild Horſes, and wild Aſſes; out of which number having made choice of ſome which ſeemed fitteſt for his purpoſe, he made them by degrees ſo gentle and tractable, that at length by their help and ſervice he became maſter of his wiſhes. And when he had made for them out of Thongs and Skins ſomewhat that competently ſerved him inſtead of Bridles, and Saddles, it was no hard matter for him to compaſs his ends in catching thoſe wild Beaſts, which he very hardly, if at all, could have taken any other way. All theſe Arts and Devices he found out, whilſt he was otherwiſe buſied in diſſecting of Bodies, and ſtudiouſly ſearching after the Properties of the ſeveral Parts of Animals, and wherein they differed from each other. And all this he did in that ſpace of time, which

even now we aſſigned, *viz.* within the compaſs of one and twenty years.

§. 25. But after this, he began to expatiate farther in his Contemplations, and to take a large view of all ſuch Bodies in the World as were ſubject to Generation and Corruption; as the various kinds of Animals, Plants, Minerals, and divers ſorts of Stones: Likewiſe, the Earth and Water, the Exhalations and Vapours, the Ice, Snow, Hail, Smoke, Fire, and Hoar-froſt: wherein he diſcerned much variety of Qualities, with diverſity of Actions and Motions, partly agreeing with, partly diſagreeing from each other. For as he gave his mind to a ſerious conſideration of all theſe, he ſaw that in part they agreed, and in part diſagreed, in reſpect of their qualities; as alſo, that as they were one, in reſpect of that wherein they agreed, ſo they were many and diverſe, in reſpect of what they differed in. When therefore he ſometimes looked into the Properties of ſeveral Creatures, whereby they were diſtinguiſhed from one another, he diſcerned them to be ſo various and manifold,

manifold, that they were paſt numbring; and that nature diffuſed it ſelf ſo far and wide, that it was wholly impoſſible to comprehend it. Yea, his own nature ſeemed alſo to be manifold unto him, whilſt he conſidered the diverſity of parts whereof his Body was made up, and each of them diſtinguiſhed from the reſt by ſome Action or Property which was peculiar to it. Yea, when he beheld every ſingle part, he obſerved it to be yet farther diviſible into more parts, whence he concluded, that the nature of his Body was manifold in reſpect of its parts; and, in like manner, the nature of every other thing.

§. 26. Then, applying himſelf to another ſpeculation, in the ſecond place he ſaw that all the parts of his Body, though many in number, yet were ſo knit and conjoyned together, that they were no way divided from each other, but made up one and the ſame Body; nor differed among themſelves any otherwiſe, than in regard of their actions and uſes; which diverſity was cauſed by that which proceeded from the Animal vertue of that ſpirit, the

nature whereof he had before ſearched into, and found out; and that this Spirit was one and the ſame in its Nature; and withall, the Cauſe, and very ſubſtance of his Being, ſeeing all the other parts, which belonged to its Body, ſerved only as ſo many inſtruments, whereby it performed all its operations. So that in this reſpect alſo his Eſſence was but one.

§. 27. After this, turning his Eye hence, and looking on the other kinds of Animals, he ſaw that every one of them was one and the ſame thing, under this conſideration. Then, as he contemplated them diſtinctly according to their ſeveral kinds, as Roes, Horſes, Aſſes, and all ſorts of Birds, he ſaw that the Individuals of every kind were like each other, both as to their outward and their inward parts, their Apprehenſions, Motions, and Inclinations; and that they differed not from one another but in ſome few things, in compariſon of thoſe wherein they agreed. Whence he concluded, that the Spirit which was in the whole kind, was but one thing, not otherwiſe differing but in this, that it was diſtributed into

ſeveral Hearts; inſomuch that if it were poſſible to recollect all that Spirit which was diſperſed into ſo many Hearts, and gather it together into one Veſſel, the whole thereof would be but one thing; even as Water, or ſome other Liquour, which being firſt diſperſed into ſeveral Veſſels, and afterwards gather'd into one, is one and the ſame thing in both ſtates, as well that of diſperſion, as that of recollection; ſeeing that the multiplying thereof was only accidental, in regard of the diſtribution into ſeveral Veſſels. Now, by this way of Contemplation, he ſaw, that the whole kind or Species of Animals was but one. Whence he concluded, that the multiplicity of Individuals in every kind, was but like the multiplicity of parts in the Body of one and the ſame Perſon, which indeed are not many

§. 28. After this, having preſented to the eye of his mind the ſeveral kinds of Animals altogether, and attentively conſidering them, he ſaw that they all agreed in this, that they had ſenſe, received nouriſhment, and moved of their own accord whitherſoever they pleaſed;

pleaſed; which actions he well knew were the proper effects of the Animal Spirit. And as to the others wherein they differed, they were not very proper thereunto. Upon which conſideration it appeared to him, that the Animal Spirit, ſo communicated to the generality of living Creatures, was in very truth but one, though it admitted of ſome ſmall difference whereby the Properties of thoſe Animals became diſtinguiſhed from each other; even as Spring-water, which originally had the ſame cool Nature, being poured into ſeveral Veſſels, may have one part hotter, and another cooler, according as the one was heated, and the other left to its natural coolneſs. So likewiſe may the Animal Spirit differ in regard of ſome Qualities or Proprieties, according to the variety of Conſtitutions in ſeveral Animals, notwithſtanding that it may be eſteemed but one and the ſame, as that Spring-water is, although in ſome reſpects it be thus diverſified. And ſo, under this notion, he looked on the whole kind of living Creatures, as one.

Then

Then afterwards, upon contemplating the diverſe kinds of Plants, he obſerved that the Individuals of every kind were like one another, in reſpect of their Boughs and Branches, their Leaves, Flowers or Blooms, Buds and Fruits, with their vertues and operations. And when he compared them with Animals, he found that there was ſome one thing in them, which reſembled the Animal Spirit, whereof they were all partakers, and that all of them in that reſpect were but one thing. Whereupon, as he took a thorow view of the generality of Plants, he determined with himſelf, that they were all but one in reſpect of that agreement between themſelves in their operations, *viz.* in their Nouriſhment and Growth. §. 29.

After this, he comprehended the generality of Plants and Animals altogether, in one and the ſame conception of his mind; and thereby ſaw, that they all agreed in regard of both theſe, namely, in Nutrition and Augmentation. Only, Animals did exceed the Plants, and excel'd them in this, that they had Senſe and Apprehenſion alſo. Notwithſtanding, he obſerved §. 30.

obſerved withal that there was ſomewhat in Plants which reſembled the ſenſe of Animals; as that Flowers turned themſelves towards the Sun and that the roots of Plants ſpred themſelves towards that part of the Earth which afforded them nouriſhment; and ſome other operations like to theſe. Whence it appeared to him, that both Plants and Animals were but one in reſpect of that one and the ſame thing, which was common to them both; although in the one, it were perfect and compleat; in the other, more limited, and reſtrained by ſome impediment; like Water diſtributed into two portions, whereof the one is bound up and congealed into Ice; the other looſe and fluid. Thus far then he concluded, that Plants and Animals were one kind of thing.

§. 31. Then he contemplated thoſe Bodies, which have neither Senſe, Nouriſhment, nor Growth, ſuch as Stones, Earth, Water, Air, and Fire; all which he ſaw to have theſe three dimenſions, Length, Breadth, and Thickneſs; and that they differed not otherwiſe among themſelves from one

one another, but that ſome were coloured, others not; ſome hot and others cold; and the like differences. He obſerved alſo, that the hot Bodies waxed cold, and that the cold waxed hot. He ſaw too, that the Water rarefied into Vapours, and that the Vapours thickned again, and turned into Water. Withal he obſerved that the Bodies which were burnt, turned into Coals, Aſhes, Flame, and Smoke; and that the Smoke when it met in its way with an Arch of Stone, as it mounted upwards, thickned there into Soot, and became like other earthy Subſtances. Whence he reſolved with himſelf, that they were all indeed but one thing, after the ſame manner that the Animals and Plants were, although in ſome reſpect multiplied and diverſified.

§. 32. Then conſidering with himſelf that one thing wherein he obſerved Plants and Animals to be united, he ſaw that it muſt neceſſarily be ſome Body like to theſe Bodies, having length, and breadth, and thickneſs; and that it was either hot or cold, as one of theſe other Bodies, which are deſtitute of ſenſe, and uncapable of nouriſhment;

riſhment; but that it differ'd from them in ſuch Actions as proceeded from it, in regard of the Organical Parts, which belong to Plants and Animals, but not otherwiſe. And perhaps, ſuch Actions were not eſſential to that Body, but derived to it from ſome other Cauſe, that was extrinſecal thereto; ſo that, if they were in like manner communicated to other Bodies, they would be like unto this. When he therefore conſidered that Body in its Eſſence, as ſtript naked of all theſe Operations, which at the firſt ſight ſeemed to proceed from thence, he ſaw that it was no other thing, than a Body of the ſame kind with theſe. Upon which Contemplation it appeared unto him, that all Bodies taken in general were but one, as well thoſe which had life, as thoſe which had none; as well thoſe which moved, as thoſe which reſted in their natural places. Only it appeared, that actions proceeded from ſome of them, by means of their organical Parts, concerning which he as yet knew not, whether they were Eſſential to them, or derived to them from without. Now, whilſt he was

in

in this ſtate of Mind, he extended not his Thoughts beyond bodily Subſtances; and thereby he ſaw, that the whole Frame of the Creatures was but one Thing, which formerly he had looked upon, and eſteemed as many, without number, or end.

§. 33. In this Opinion, and ſtate of Mind, he continued for ſome time. But afterwards, upon a view of all Bodies, as well Animate, as Inanimate, (which ſometimes ſeemed to be but one thing to him; but otherwhiles, many and innumerable) he ſaw that one of theſe Motions was natural and neceſſary to them, *viz.* upward, or downward; upward, as in Smoke, Flame, and Air, when detained under Water: downward, as in Water, Earth and its Parts, all Earthy Bodies, with the Parts of Animals and Plants. Alſo, that not one of all theſe Bodies was void of both theſe Motions, neither ever reſted, but when ſome other Body came it its way, and interrupted its motion; as when a Stone in its deſcenſion meets with the ſolid Surface of the Earth, which it cannot pierce through; whereas if it could, it would move downwards ſtill, as every

every Body knows. And therefore, if one do but lift it up from the Earth, he will find it to reſiſt that motion, by preſſing down his Hand, out of a propenſion it hath to deſcend again unto the ſame place. In like manner, Smoke in its mounting upward is not beat back again, unleſs it meet by the way with ſome ſolid arched Body, which ſtops it in its Courſe; and then it will turn aſide to the right Hand or to the left; but as ſoon as it hath got out, and freed it ſelf from that Body which hindered its motion, it mounts up again, and makes its way through the Air, without any interruption. He obſerved alſo, that if a Leather Bag be filled with Air, then tied hard together, and plunged into the Water, it will ſtrive to get upward, and ſtruggle under the Water that detains it, nor ever ceaſe to do ſo, until it hath got forth, and returned unto the Air; but then it is quiet, all that reluctancy, and ſtrong inclination to move upwards, which it had before, ceaſing altogether.

§. 34. He alſo made a diligent ſearch, to ſee whether he could find any Body, which was at any time deſtitute of both

both theſe motions, or a propenſion to them; but he could find none ſuch among all thoſe Bodies, which he had at hand to view. And this he ſought after, out of a deſire he had to find out what was the Nature of a Body in general, and abſtractedly conſidered, without any of thoſe Qualities, which cauſe a multiplicity, and diverſity of Kinds. But when he found this too difficult a Task for him; and that having conſidered all thoſe Bodies, which among the reſt were leaſt ſubject to theſe qualities, yet could he ſee none of them in any wiſe void of one of the two, *viz.* either of Heavineſs or Lightneſs; he farther conſidered with himſelf, whether theſe two qualities belonged to the Body, as it was a Body, or to ſome other Notion ſuperadded to the Body. Now upon this Conſideration, it ſeemed to him, that they agreed to ſome Notion ſuperadded unto the Body, becauſe that if they belonged to the Body, as it was a Body, no one Body could be found wherein both of them were not, whereas we find ſome heavy Bodies which are void of all Lightneſs, and ſome light

Bodies which are void of all Heavineſs; and theſe two are doubtleſs two diſtinct Bodies, to either of which belongs ſome Notion ſuperadded to its bodily Nature, whereby it is diſtinguiſhed from the other; which Notion is that, whereby the one of them becomes diverſe from the other; ſeeing if this were away, they both would be the ſame thing in every Reſpect. It appeared therefore very plainly to him, that the Nature, or Eſſence of both theſe Bodies was compounded of two Notions; the one, wherein they both agreed, and this was the Notion of Corporeity, or bodily Subſtance: the other, whereby the Eſſence of the one was diverſified from the Eſſence of the other; and this was the Notion of Heavineſs in the one, and of Lightneſs in the other; whereby the one moved upwards, and the other downwards; both which were adjoyned and ſuperadded to the Notion of Corporeity, or bodily Subſtance.

§. 35. In like manner, he contemplated alſo the Bodies of other Creatures, whether they were Animate, or Inanimate. Whereupon he ſaw, that the

the Eſſence of every one of them conſiſted in this, that they were all compounded of a double Notion, namely, that of Corporeity, and of ſome other thing ſuperadded thereto, whether the thing were one, or manifold. And thus the Forms of Bodies came to be known unto him, according to their diverſity; which were the firſt Notions that he had relating to the Spiritual World, to wit, the Notions of theſe Forms, which are not perceiveable by Senſe, but apprehended only after a certain manner of intellectual Speculation. And among the reſt of this kind, which were thus made known unto him, it appeared alſo to him, that his own Animal Spirit, which was ſeated in his Heart (as hath been afore declared) muſt needs ſuperadd another diſtinct Notion to his Corporeity, as that whereby he was inabled to perform ſuch wonderful Operations, as appeared in the various manners of Senſation, and ways of Apprehenſion, with the diverſity of Motions which it cauſed in the Body; as alſo, that this Notion was his proper Form or Difference, whereby he was diſtinguiſhed from

other Bodies; *viz.* the ſame, which the Philoſophers call the Animal, that is, the Senſitive Soul. So likewiſe, that the Principle which in Plants ſupplies the place of that Radical Heat which is in Animals, is ſomewhat that is proper to them, and is their Form, namely, That which Philoſophers call the Vegetative Soul. So alſo in all Inanimate Bodies (which, beſides Animals and Plants, are found in this lower World of Bodies, and are liable to Generation and Corruption) there is ſomewhat proper to them, by vertue whereof every one of them performs ſuch Actions as are peculiar to it, namely, various ways of Motion, and kinds of ſenſible Qualities; and that the ſame thing is their Form, the ſame which Philoſophers expreſs by the name of Nature.

§. 36. Now whenas, upon this Contemplation, he was well aſſured that the true Eſſence of that Animal-Spirit, which his Mind had been ſo intent upon, was compounded of the Notion of Corporeity, and ſome other Notion thereto ſuperadded; and that this Notion of Corporeity was com-

mon

mon to him with other Bodies, but that the other, which was adjoyned thereto, was peculiar to himſelf; the Notion of Corporeity appeared vile to him, and of no account, ſo that he utterly caſt it off, and his Mind wholly fixed it ſelf upon that ſecond Notion, which is called by the Name of the Soul, the true nature and ſtate whereof he earneſtly deſired to underſtand: Upon that therefore he fixed his Thoughts, and began his Contemplation, with conſidering all Bodies, not as Bodies, but as having Forms, whence neceſſarily flow certain Properties, whereby they are diſtinguiſhed from one another.

And upon his inſtant proſecuting this Notion, having at laſt fully comprehended it in his Mind, he ſaw that the whole multitude of Bodies agreed in this, that they had ſome certain Form, whence one or more Actions proceeded. He ſaw alſo, that a certain part of this number, though they agreed with all the reſt in that Form, yet had over and above another Form ſuperadded unto it, from whence certain Actions iſſued that were proper thereto. He ſaw too, that there ℣. 37.

was another Claſſis or Order of Bodies, which although they agreed with this Part in the firſt and ſecond Forms, yet were diſtinguiſhed from them by a third, which was ſuperadded unto the two former, and from whence alſo certain Actions iſſued. As for Example, all Terreſtrial Bodies, as Earth, Stones, Minerals, Plants, Animals, and whatſoever other heavy Bodies, do make up one number, which agree in the ſame Form, namely that whence deſcenſive Motion proceeds, whilſt there is nothing to hinder their deſcent; ſo that whenſoever they are forced to move upwards at any time, and after left unto themſelves, they move downwards of their own accord, by vertue of that their Form. Again, ſome part of the ſame number of heavy Bodies (*viz.* Plants and Animals) though they agree with the former in the ſame Form, which is common to them all, yet they have another Form beſides, from which proceed Nutrition and Augmentation. Now Nutrition is performed, when the Body nouriſhed doth ſubſtitute into the place of that which was conſumed,

med, ſomewhat of the like kind, which it draws to it ſelf, and then converts into its own Subſtance But Augmentation is a Motion tending to the threefold Dimenſion of Length, Breadth, and Thickneſs, according to the juſt proportion of the Body augmented. Theſe two Actions therefore, being common to Plants and Animals, doubtleſs ariſe from a Form which is common to both, to wit, That which is called the Vegetative Soul. But ſome alſo of this ſort of Bodies, (and particularly Animals) although they have the firſt and ſecond Forms common to them with the former, yet they have a third alſo ſuperadded, whence proceed Senſation and local Motion. He ſaw likewiſe, that every peculiar kind of Animals had ſome certain Property whereby it was diverſified, and diſtinguiſht from all the reſt. He knew alſo, that every ſuch Diverſity proceeded from that Form which was proper to it; that namely, which was ſuperadded to the former, and which was common to it with other Animals. And the like he ſaw happen'd to the ſeveral kinds of Plants.

§. 38. It was also evident to him, that among the Sensible Bodies, the which are found in this lower World, liable to Generation and Corruption, the Essence of some of them was compounded of more Notions, superadded to the Notion of Corporeity; and others, of fewer. He knew likewise, that the knowledge of the fewer must needs be more easie to him, than the knowledge of such as were more in number. He therefore sought in the first place, how he might attain the knowledge of the true nature of the Form of some one Body, whose Essence was made up of fewer Notions. Whereupon as he considered the Animals and Plants, he found that their Essence consisted of many Notions, by reason of the various kinds of Actions which he observed in them. Wherefore he laid aside the Enquiry into their Forms. So also, as to the Parts of Earth, he saw that some of them were more simple than others. He proposed therefore to himself the Contemplation of such Bodies as he could possibly find to be the most simple of all. So he observed, that the Water was a Body very little com-

compounded, as he judged by the fewneſs of thoſe Actions which proceeded from its Form. The ſame he alſo obſerved in the Fire, and Air.

§. 39. Withall, he had before obſerved, that ſome of theſe four Elements were converted into the other; and therefore, that there muſt be ſome one thing, which they joyntly participated of, and that this thing was the Notion of Corporeity. He concluded alſo, that this one thing whereof they all participated, muſt needs be void of all thoſe Notions, whereby the four Elements were diſtinguiſhed from each other; namely, that it could not move either upward or downward, that it was neither hot, nor cold, neither moiſt, nor dry; ſeeing that none of theſe Qualities was common to all Bodies, and conſequently did not belong to the Body, as it was a Body. So that if it were poſſible to find a Body, wherein there was no other Form ſuperadded to its Corporeity, none of theſe Qualities would be found in it; yea, that it were impoſſible any Quality whatſoever ſhould be found in it, but what agreed to all Bodies, whatſoever diverſity of Forms they had.

had. He considered therefore with himself, whether he could find out any one Adjunct which was common to all Bodies, as well Animate, as Inanimate. But he could find none which agreed to all of them, besides the Notion of Extension towards those three Dimensions which are found in all of them, *viz.* Length, Breadth, and Thickness. Whence he gathered, that this Notion belongs to the Body, as it is a Body. However, his Sense could not represent to him any Body existent in Nature, which had this only Adjunct, and was void of all other Forms: For he saw, that every one of them had some other Notion superadded to the said Extension.

§. 40. After this, he considered with himself, whether this threefold Extension were the sole Notion belonging to a bodily Substance, or whether there were not some other Notion besides contained in it. Upon which Consideration, he perceived, that besides this Extension, there was another Notion of that wherein the Extension did exist; seeing that it could not exist of it self, as neither that Body which was

was extended could exiſt of it ſelf alone, without Extenſion. Then he farther conſidered the Nature of this Extenſion, in ſome of thoſe ſenſible Bodies which were indued with Forms; as for Example, in Clay; and he obſerved, that when it was moulded into any Figure (as for Inſtance, a Globous one) it had Length, Breadth, and Thickneſs, according to a certain Proportion. Then, if afterwards this Globous Body of Clay were changed into a four-ſquare or oval Figure, that the Length, Breadth, and Thickneſs were changed, and had another Proportion than before they had; but that the Clay was the ſame ſtill, and remain'd unchanged; only, it had that which it muſt neceſſarily have, Length, Breadth, and Thickneſs, in ſome Proportion or other, ſeeing it could not be wholly deprived of them.

Then he farther diſcerned, by this ſucceſſive change of Figures in the ſame Body of Clay, that this diverſity of Figures was a diſtinct Notion from that Body; as alſo, in that he ſaw the Body of the Clay could not be altogether without them, it plainly appeared ℔. 41.

appeared to him that they belonged to its Eſſence. And from this Contemplation it was apparent to him, that a Body, conſider'd as a Body, was indeed compounded of two Notions. As for Example, the Body of the Clay, as conſider'd under a Globous Figure; and the ſame conſider'd as having only the threefold Extenſion of Length, Breadth, and Thickneſs, whether in a Globous, or a Square, or any other Figure. He ſaw alſo, that it was impoſſible to conceive any Body, which was not made up of theſe two Notions; and that the one of them could not poſſibly ſubſiſt without the other. Withall he ſaw, that the one Notion, (namely, that of Extenſion) which could be changed and ſucceſſively put on diverſity of Figures, did repreſent the Form in all thoſe Bodies, which were indued with Forms or Figures; but that the other, which ſtill abode in the ſame ſtate, (as for Example, the ſubſtantial Body of the Clay) did repreſent the Notion of Corporeity which belonged to all Bodies of what Forms ſoever. Now, that which we call Clay in the precedent

cedent inſtance is the ſame which the Philoſophers call *materia prima* [the firſt matter] and ὕλη, which is wholly void of all ſort of forms.

Now, when his Contemplation had proceeded thus far, and had withdrawn it ſelf from the Objects of Senſe, ſo that he now drew near to the Confines of the Intellectual World, he began to be ſomewhat amazed; and thereupon, bending his thoughts again downwards, he returned more ſeriouſly to conſider, and more throughly to examine That in the ſenſible World, whereunto he he had been accuſtomed. Wherefore he retired back a little, and forbearing to meditate on the nature of the Body in general, (it being a thing which he could not take hold of by his ſenſe, nor as yet comprehend in his mind) he undertook to conſider the moſt ſimple of thoſe ſenſible Bodies which he had ſeen, namely, thoſe four about which his contemplation had before exerciſed it ſelf. And firſt of all he conſidered the Water; as to which, he ſaw, that when it abode in that ſtate which its form required, there appeared therein ℔. 42.

in a ſenſible Cold, and a propenſion to move downwards; but that when it was heated by the Fire, or the warm Beams of the Sun, the Cold firſt withdrew it ſelf, and departed, the Propenſion to move downwards ſtill remaining; but that afterwards, when it became more vehemently heated, its Propenſion to move downwards then likewiſe forſook it, ſo that it ſtrove to move upwards, and evaporated into the Air; ſo that both of theſe qualities wholly left it, which before had always iſſued from its Nature and Form. Neither knew he any thing farther concerning its Form, but that theſe two actions proceeded thence, and that when they both forſook it, the Nature or State of the form was wholly taken away, ſo that the watery form departed out of that Body; ſeeing that actions proceeded therefrom which properly belonged to another form; and that another form in its place aroſe, which before was not in the Water, ſeeing that actions proceeded from it, which could not naturally proceed thence, whilſt it retained its former form.

§. 43. Now he well knew, that when any

any thing was a-new produced, it muſt needs have ſome Producer. And from this Contemplation there was wrought in his mind a kind of a general and confuſed impreſſion of the Effector of that form. Then he farther directed his ſpeculation to the conſidering of thoſe forms, to the knowledge whereof he had before attained, contemplating them one after another. Whereupon he ſaw, that they all had their Exiſtence a-new, and ſo neceſſarily required ſome efficient Cauſe. Then he examined and diligently conſidered the Eſſences of forms, and ſaw that they were nothing elſe but ſuch or ſuch a diſpoſition of the Body, from which thoſe actions proceeded. For inſtance, in water when that is vehemently heated, it is diſpoſed to move upwards, and made apt thereto: and that diſpoſition is its form; ſeeing there is nothing preſent in this motion but the Body of the Water, and ſome accidents proceeding thence, which exiſted not before, and are the objects of Senſe (ſuch as qualities and motion) and the Efficient which produced them; whereas thoſe accidents

accidents had no Exiſtence before; ſo that the aptitude of the Body to ſome motions before others is its diſpoſition and form. And the ſame truth appeared to him, as to all other forms. He alſo clearly ſaw, that the actions which proceeded from theſe Bodies were not properly theirs, but belonged to that Efficient, which by thoſe actions, produced thoſe Attributes that are aſcribed to them. And this notion which thus appeared to him is the ſame thing which was ſaid by the meſſenger of God (*viz. Mahomet*) [I am his hearing whereby he hears, and his ſight whereby he ſees. And in the Text of the *Alcoran*, *Cap. Al Anphali.* [*You have not ſlain them, but God hath ſlain them. And, thou haſt not caſt them away, but God hath caſt them away.*]

§. 44. Now, whenas he was certainly aſſured of this Efficient, (the which appeared to him in general, and confuſedly) a vehement deſire ſeized on him to get a diſtinct knowledge thereof. But becauſe he had not as yet withdrawn and ſequeſtred himſelf from the ſenſible World, he began to ſeek this voluntary Agent amongſt things

things ſenſible; neither as yet knew he, whether it were one Agent, or many. Wherefore he took a view of all the Bodies that were near him, thoſe namely, which his thoughts had been continually fixed upon; all which he ſaw were ſucceſſively liable to Generation and Corruption, if not in the whole, at leaſt in their parts. As for example, he ſaw that the parts both of Water and Earth were corrupted by Fire. He ſaw likewiſe, that the Air was ſo far corrupted by a ſharp Cold that it was turned into Snow, and that Snow melted again into Water. Alſo, as for other Bodies which he had near him, he could ſee none of them which had not its Exiſtence a-new, and required ſome voluntary Agent to give it a Being. Wherefore, he rejected all theſe ſublunary Bodies, and transfer'd his thoughts to the heavenly ones which were above his head. And thus far he reached in his Contemplations about the end of the fourth Septenary of his Age, *viz.* when he was now Twenty and Eight years old.

§. 45. Now, he knew that the Heavens and all the Stars therein were Bodies, as being extended according to the three dimenſions of Length, Breadth, and Thickneſs, and that none of them was void of this Attribute, and that whatſoever had it, muſt needs be a Body. All theſe therefore he concluded to be Bodies. Then he conſidered with himſelf, whether they were extended infinitely, ſo that they ſtretched out themſelves to an endleſs Length, Breadth, and Thickneſs; or, whether they had any Bounds, and were confined unto certain limits, beyond which they proceeded not. But here he ſtopt a while, as in a kind of amazement.

§. 46. Yet at length, by the quickneſs of his apprehenſion, and ſagacity of his underſtanding, he found that an infinite Body was an abſurd and impoſſible thing, and a notion wholly unintelligible; which opinion he was confirmed in by many arguments that came into his mind, when he thus argued with himſelf. This heavenly Body is doubtleſly finite on that part which is next me, and obvious

vious to my ſenſe, ſeeing I perceive ſo much by my Eye. Then likewiſe, as to that part which is oppoſite to this, and concerning which this doubt ariſeth in my mind, I know alſo that it muſt needs be impoſſible it ſhould be extended infinitely. For if I conceive two Lines beginning at that part which is bounded, and thence paſſing through the thickneſs of this heavenly Body, extend themſelves unto an infinite diſtance; and then ſuppoſe a great part to be cut off from one of theſe Lines where its extremity is bounded; and the extremity of the remainder of that Line which had part cut off applied to the extremity of that other, which had nothing cut off from it; and then that Line, which had ſome part thereof cut off, placed parallel to that other Line which had nothing cut off, the underſtanding going ſtill along with both Lines to that farther part of each which is ſaid to be infinite; either you will find theſe two Lines to be continuedly extended, without coming to any end, ſo that neither will be ſhorter than the other; and conſequently, the

Line which had ſomewhat cut off from it, will be equal to the other which had nothing cut off, which is abſurd: Or, in caſe it go not continuedly along with it, but have its progreſs interrupted, and ſo fail of its being extended together with it, throughout that infinite ſpace, it will be finite; and when that part ſhall be added a-new to it, which was before cut off, and therefore muſt needs be finite, the whole Line too will be neceſſarily finite, as conſiſting of two finite parts. Moreover, when it is thus made up again, and become entire in it ſelf, it will be neither ſhorter than the Line which had nothing cut off from it, nor exceed it in length, but preciſely equal to it. Seeing therefore this Line is finite, that alſo muſt be finite likewiſe; and conſequently, that Body wherein both thoſe Lines are ſuppoſed to be, and are thus mathematically deſigned, muſt needs be finite too: For every Body, wherein ſuch Lines may be deſigned, is finite; and there is no Body wherein they may not be deſigned. Therefore, if we determine any Body to be infinite, we

deter-

determine that which is abſurd and impoſſible.

§. 47. Now when he was thus aſſured by the ſingular excellency of his Wit, which he had awakened to the Conſideration of this Subject, that the Body of Heaven was finite; he deſired in the next place to know of what Form it was, and in what manner it was bounded with the Superficies that compaſſed it round about. Firſt of all then he contemplated the Sun and Moon, and the reſt of the Stars, and ſaw that all of them aroſe in the Eaſt, and ſet in the Weſt. He ſaw alſo that thoſe Heavenly Lights, which paſt directly over his Head, deſcribed a larger Circle; and on the other ſide, that thoſe which declined from the Vertical Point towards the North or South, deſcribed a leſs one; and that every one of them, as it moved at a greater diſtance from the Vertical Point towards either Pole, deſcribed a leſſer Circle than that which was nearer to it; ſo that the leaſt Circles wherein the Stars moved were thoſe two which were neareſt the Poles, namely, the Circle of the Star *Sohail* [that is, *Canopus*] which

was neareſt the Southern Pole; and the Circle *Alpharkadain*, which was next the Northern. And whereas he dwelt in an Iſland ſituated near the Equinoctial (as we before ſhewed) all theſe Circles were ſtraight towards the Surface of the Horizon, and had alike reference to the North and South, ſeeing both the Poles appeared to him at once. Withall he obſerved, that when one Star aroſe in a larger Circle, and another in a leſs, ſo that they aroſe both together, that both of them alſo ſet at the ſame time. And this he obſerved to be alike true and the ſame in all ſorts of Stars, and at all times. And from hence it was evident to him, that the Heaven was of a Spherical Figure. Which Truth was alſo farther confirmed unto him from what he ſaw of the Return of the Sun, Moon, and the other Stars, to the Eaſt, after their ſetting in the Weſt; as alſo, in that they all appeared to his Eyes in the ſame proportion of Magnitude, both when they aroſe, and when they ſet; as alſo, when they were got up to the height and midſt of the Heavens. For if their Motion had been any other than Circular, they

they muſt needs at ſome times have been nearer to his ſight, than at other times: and if ſo, their Dimenſions and Magnitudes would not always have appeared the ſame, but various; ſeeing that they would have appeared bigger when they were nearer to him, than when they were farther off. But whenas he ſaw no ſuch diverſity in their appearance, he was well aſſured that the Figure of Heaven was Spherical. Then he proceeded onwards to obſerve the Motion of the Moon, and ſaw that it was carried from the Eaſt towards the Weſt [or perchance from the Weſt to the Eaſt] as the other Planers were in like manner. So that at length a great Part of Aſtronomy became known to him. It appeared alſo to him, that the Motions of the Planets were in different Spheres, all which were comprehended in another that was above them all, and which turned about all the reſt in the ſpace of a Day and a Night. But it were too long to ſet down the manner and degrees of that Progreſs which he made in this Science; and beſides it is publiſhed in many Books. Neither

is it requiſite, as to our preſent Deſign, to ſay any more thereof, than what we have already diſcourſed.

§. 48. Now when he had proceeded thus far in the Aſtronomical Science, he found that the whole Orbe of the Heavens, and whatſoever it contained within its Compaſs, was as it were one entire thing, compoſed of Parts mutually conjoyned to each other; and that all the Bodies which he had before conſidered, as Earth, Water, Air, Plants, Animals, and all the reſt in like manner, were comprehended in it, ſo that none of them went beyond its bounds. He found alſo, that the whole Body or Frame of the World very near reſembled ſome one ſingle Animal; ſo that the Stars which ſhined therein anſwered to the Senſes; the diverſity of the Spheres which were contiguous to each other, reſembled the variety of Limbs; and that all thoſe Bodies therein which were liable to Generation and Corruption, reſembled thoſe things which are contained in the Belly of an Animal, ſuch as various Excrements and Humours, whence Animals alſo are often

often generated, as they are in the greater World.

Now, whenas he was thus well aſſured, that all theſe things made up as it were one compleat Subſtance, which ſtood in need of a voluntary Agent, [*viz.* to produce, ſettle, and order it] and that its manifold Parts appeared to him to be but one thing, in like manner as the Bodies in this lower World, which is ſubject to Generation and Corruption, ſeemed but one; he propoſed to his Conſideration the World in general; and debated with himſelf, whether it were a thing which aroſe a-new, whereas before it had not a Being, and ſo came forth of nothing, to obtain an Exiſtence: or whether it were a thing which had always exiſted, and never wanted a Being. Concerning this matter he had very many and great Doubts within himſelf, ſo that neither of theſe two Opinions did overſway the probability of the other. For when he propoſed to himſelf the belief of Eternity, many Objections came in his way touching the impoſſibility of an infinite Being, in like manner as the Exiſtence of an infinite Body had §. 49.

had ſeemed impoſſible to him. He ſaw likewiſe, that whatſoever Subſtance was not void of Accidents a-new produced, but always indued with them, muſt alſo neceſſarily be produced together with them, becauſe it cannot be ſaid to be produced before them. Seeing then ſuch a Subſtance cannot be ſaid to be exiſtent before ſuch Accidents produced a-new, it muſt alſo be ſaid to have its exiſtence a-new. On the other ſide, when he propoſed to himſelf the belief of its being produced a-new, ſome other Objections thwarted him: Eſpecially this, that the Notion of its production a-new after non exiſtence, could not be underſtood, unleſs ſome time were ſuppoſed which was precedent to its Exiſtence; whereas Time was in the number of thoſe things which belonged to the World, and was inſeparable from it, ſo that it could not be ſaid to be later than time, or to have its Being after it. He alſo thus reaſoned with himſelf, If the World were produced a-new, it muſt needs have ſome Cauſe that produced it. And if ſo, why did that Cauſe produce it now, and not before? Was it becauſe ſome Motive

ſuper-

ſupervened, which it had not before? But it is ſuppoſed, that there was nothing then exiſtent beſides the Cauſe it ſelf. Was it then by reaſon of ſome change which befell the Eſſence of this Cauſe. If ſo, what cauſed this change? Thus he ceaſed not for ſome Years to ponder theſe things in his Mind, and to argue with himſelf *Pro* and *Con*. For many Arguments offer'd themſelves to him on either ſide, ſo that neither of theſe two Opinions in his Judgment overpoized the other.

Whereas therefore this ſeemed to him very difficult to reſolve, He began to think with himſelf what would be the neceſſary Conſequence of either Opinion; for perhaps, thought he, there would be the ſame Conſequence of both. Whereupon he ſaw, that if he ſuppoſed the World to have been created a-new, and ſo to have had its Exiſtence out of nothing, it would neceſſarily follow thence, that it could not have riſen to this Exiſtence by any Power of its own, but contrariwiſe required ſome efficient Cauſe which gave it an actual Being. Withall he ſaw, that this Efficient could ℔. 50.

could not be apprehended by any of the Senſes; for then it would be a bodily Subſtance; which if it were, it would be one of thoſe things that belong to the World, and ſo would have had its exiſtence a-new; and withall, would have ſtood in need of ſome other Cauſe which ſhould have produced it a-new. And if this ſecond Efficient alſo were a Body, it would have needed a third to produce it, and that a fourth, and ſo there would have been a Progreſs *in infinitum*, without fixing in any firſt Cauſe; which to ſuppoſe is abſurd and irrational. The World therefore muſt neceſſarily have ſuch an efficient Cauſe, which is not a bodily Subſtance; and ſeeing it is not a Body, there is no reaſon that it ſhould be apprehended by any of the Senſes. (for the five Senſes apprehend nothing but Bodies, or ſuch Accidents as adhere to Bodies) And ſeeing it cannot be apprehended by Senſe, neither can it be comprehended by the Imagination. For the Imagination is nothing elſe but the Repreſentation of the Forms or Images of thoſe things, (which were apprehended by Senſe) when the bodily

dily Objects themſelves are removed. Seeing then that it is not a Body, neither can any Properties of the Body be attributed to it. Now the firſt and chief Property of a Body is the threefold Extenſion, *viz.* towards Length, Breadth, and Thickneſs. Wherefore he is far from having any ſuch Extenſion, or any Accidents of Bodies which are conſequent to this Property. And ſeeing that he is the maker of the World, doubtleſs he knows what it is, and whatſoever is in it, and withall hath the Sovereign Command and Ordering thereof. [Shall not he know it, who created it? For he is moſt eminent in Knowledge, and omniſcient.]

He ſaw alſo, that if he believed §. 51.
the Eternity of the World, and that it hath been always as it is now, and that it came not out of nothing, it would neceſſarily follow from thence, that its Motion alſo was from Eternity, and ſo without a Beginning, whenas no Reſt preceded it, whence it ſhould take its Riſe, and begin its Courſe. Now every Motion neceſſarily requires ſome Mover,

ver, or Cauſe of Motion. And that muſt be either ſome Power diffuſed in a certain Body, *viz.* either in the Body of the thing which is moved, or in ſome other Body which is without it, or elſe, it is ſome Power which is not diffuſed and ſpread throughout any certain Body. Now, every Power which is diffuſed in any certain Body, and diſperſed throughout it is alſo divided together with that Body, and multiplied with it. As for Example, Heavineſs in a Stone, which cauſeth it to move downwards. For if the Stone be divided into two Parts, ſo will the Heavineſs alſo; and if ſome other Stone of an equal Weight be added thereto, another like Heavineſs will be likewiſe added. And if it were poſſible that the Stone ſhould grow ſtill bigger, till it reached to an infinite Extenſion, the weightineſs would increaſe alſo in the ſame Proportion. And on the other ſide, if the Stone ſhould attain to a certain ſize of bigneſs, and there ſtop, the weightineſs alſo thereof would ariſe unto the ſame Bound, and increaſe no farther. But it hath been already demonſtrated that every Body muſt needs be finite,

finite, and therefore every Power which is inherent in that Body, muſt needs be finite too. On the other ſide, if we meet with any Power which produceth an infinite Effect, it muſt needs be ſuch a Power as is not inherent in any Body. Now we find that the Heaven is moved about with a perpetual Motion, without any ſet Bound or End, or Ceſſation at all. Therefore, if we affirm that its Motion had no Beginning, it will neceſſarily follow from thence, that the Power which moves it, is neither inherent in the Body of the Heaven ſo moved, nor in any other Body that is without it; and therefore it muſt be ſomewhat which is abſtracted, ſeparate, and wholly diverſe from all Bodies; ſuch a thing alſo, which cannot be deſcribed, nor have its Nature ſet forth by any corporeal Adjuncts. Beſides, it was evident to him, from his former Contemplation of this lower World which is liable to Generation and Corruption, that the true Notion of the Exiſtence of any Body agrees to it in reſpect of its Form, the Nature whereof conſiſts in a Diſpoſition to variety of Motions; but

but as for that Exiſtence which it hath in reſpect of its Matter, it is very poor, weak, and worthleſs, and ſuch as can hardly be conceived. Therefore the Exiſtence of the whole World conſiſts in reſpect to its diſpoſition to the Motion effected by this firſt mover, who is void of all Matter, and of all Adjuncts belonging to the Body, abſtracted and ſeparate from every thing which Senſe can apprehend, or which our Imagination can find a way to approach unto. And ſeeing that he is the efficient Cauſe of the Heavenly Motions (though there be diverſe kinds of them) which conſidered ſingly are free from any difference or deformity, alteration or ceſſation, doubtleſs he hath Power over them all, and a perfect knowledge of them.

§. 52. By this means, his Speculation reached up to the ſame pitch of Knowledge, whereto it had arrived by the ſame ſteps before. Neither did this lie like a ſtumbling-block in his way, that he as yet doubted, whether the World were exiſtent from all Antiquity, or created a-new in Time. For whether the one, or the other were

were true, this was evident to him, that the Maker of the World had an incorporeal Exiſtence, not conjoyned with any Body, nor ſeparated from any Body, as being neither within ſuch, nor without it. For Conjunction and Separation, to be within and without, are the Adjuncts of Bodies, from all which the Maker of the World is free. And becauſe the Matter of every Body ſtands in need of ſome Form, ſeeing it cannot ſubſiſt but by that, nor indeed exiſt without it; and that the Form hath really no Exiſtence, but from this voluntary Agent; it appeared to him, that all things which had a Being in Nature, ſtood in need of this Agent for their Exiſtence, and that none of them could ſubſiſt without it; and that therefore this Agent was the Cauſe of them all, and they all made by it, whether they had received their Exiſtence a-new, and came out of nothing, or elſe had no Beginning in reſpect of Time, without any Privation foregoing it: For upon either of theſe two Suppoſals, it would follow that their Being was cauſed, and conſequently that they neceſſa-

rily required ſome efficient Cauſe, from which they depended for their Being; inſomuch that they could neither continue, unleſs that continued, nor exiſt unleſs that exiſted, nor have their Being from Eternity unleſs that were eternal. But as for the efficient Cauſe it ſelf, it ſtood not in need of any of them, nor any way depended upon them. For how could it be otherwiſe? ſeeing it hath been demonſtrated, that its Vertue and Power is infinite, whereas all Bodies are finite and bounded; and therefore, that the whole World, and whatſoever is in it, whether Heaven, or Earth, or Stars, and whatſoever belongs to them, either above or beneath, is his Work and Creation, and conſequently poſteriour to him in Nature, although not in Time. As if thou hold any Body in thine Hand, and then move thine Hand with it, that Body alſo muſt be neceſſarily moved, conſequently to the motion of thy Hand, *viz.* with a motion which is in Nature poſteriour to the motion of thy Hand, though not in Time, ſeeing both Motions begin together. In like manner, the whole World

World is made and created by this Efficient, without time; whoſe command it is, when he would have any thing made or done, that he ſay to it, Let it be, and it is. *Alc. c. Gapher.*

§. 53. Now, when he ſaw that all things which had a Being were his Work, he again conſidered them in his mind with relation to the power of the Efficient. In which Contemplation he much admired the rareneſs of the Workmanſhip, proceeding from ſuch accurate wiſdom, and the moſt ſubtle knowledge imaginable; ſo that from his conſidering but a very few of the Creatures, and much more from many, there appeared unto him thoſe footſteps of Wiſdom, and Wonders of the work of Creation, which affected his mind with an exceſſive admiration. And he became aſſured hereby, that all theſe things muſt proceed from ſuch a voluntary Agent as was infinitely perfect, yea, above all Perfection; ſuch an one, to whom the weight of the leaſt Atom, was not unknown, whether in Heaven or Earth; no, nor any other thing, whether leſſer or greater than it.

§. 54. Then he conſidered all the kinds of Animals, and how this Agent had given ſuch a Fabrick of Body to every one of them, and then taught them ſeverally how to uſe it. For if he had not taught them all to uſe thoſe Members which he had given them, and to find out thoſe ſervices and imployments for which they were appointed, the Animal would not have received any benefit or advantage from them, but they would rather have been a burden to it. Hence therefore he knew, that the Maker of the World was ſupereminently Bountiful, and exceedingly Gracious to all his Creatures. Moreover, when upon his viewing of the Creatures, he found any of them, which had any thing above the reſt of Shape, Beauty, Comelineſs, Power and Strength, Perfection, or whatſoever Excellency in any kind, he caſt in his mind, and then concluded, that whatſoever it were, it muſt needs proceed from the influx of that voluntary Agent, ſo illuſtriouſly glorious, the Fountain of Being, and of Working. He knew therefore that whatſoever Excellencies were by Nature in him, were by ſo much

much the greater, more perfect, and more abſolute, more beautiful, illuſtrious, and more laſting; and that there was no proportion between thoſe excellencies which were in him, and thoſe which were found in the Creatures. Neither did he ceaſe to proſecute this ſearch, till he had gone through all the kinds of Perfection, and ſeen that they were all in him, and proceeded from him, and that he was moſt worthy to have them all aſcribed to him, above all the Creatures which were intituled to them.

He alſo ſearched into all ſorts of Defects or Imperfections, and ſaw that the Maker of the World was void of them all, and ſeparate from them. And how indeed ſhould he not be free from all ſuch? For what other Notion is there of a defect, beſides that of meer Privation, or what depends upon it? And how ſhould he any ways, or in any degree partake of Privation, who is a moſt ſimple Being, and of a neceſſary Exiſtence in himſelf; who gives a Being to every thing that exiſts, and beſides whom there is no Exiſtence? [For ℣. 55.

He alone is Exiſtence (as who alone hath it of Himſelf) he is Abſoluteneſs he is Perfection, he is Beauty, he is Brightneſs, he is Power, he is Knowledge; He laſtly, is that He who is the only He, and all beſides him are ſubject to Periſhing. *Alc. c. Alkeſas.*]

½. §. 56. Thus far his knowledge had brought him towards the end of the fifth Septenary from his Birth, that is, in the ſpace of thirty and five Years. And the conſideration of this ſupream Agent was then ſo fixed in his mind, that it hindred him from thinking on any other things beſides, ſo that he forgat the Contemplation of the natural Exiſtence of them, wherein he had before exerciſed his thoughts, and left off to enquire any farther into them; until at length he came ſo far, that the Eye of his mind could not light upon any thing in the World, but that he ſtraightways diſcovered therein ſome footſteps of this ſupream Agent. So that letting paſs the Work, he preſently removed his thoughts to the Opificer, on whom his ſtudy was moſt earneſtly bent. Inſomuch, that his heart being wholly

ly now withdrawn from thinking on, or minding this inferiour World, which contains the Objects of Senſe, became wholly addicted, and altogether applied it ſelf to the Contemplation of the upper, intellectual World.

Now, when he had attained to the knowledge of this ſupream Being, this permanent Exiſtence, which hath no Cauſe of its Exiſtence, but it ſelf is the Cauſe of the Exiſtence of all other things; he next deſired to know by what means he came to this knowledge, and with what faculty he apprehended this Prime Exiſtent. He made enquiry therefore into all his Senſes, *viz.* Hearing, Seeing, Smelling, Taſting, and Touching; and ſaw that all theſe apprehended nothing but what was Bodily, or inherent in a Body. For Hearing apprehends nothing but Sounds, which ariſe from the agitation of the Air, when Bodies are daſht one againſt another. Sight apprehends Colours. The Smelling, Odours. The Taſte, Savours; and the Touch, the Temperatures or Diſpoſitions of the Body; ſuch as, Hardneſs and Softneſs, Roughneſs and Smoothneſs. In like manner, the Fan- §. 57.

cy apprehends nothing, but as it hath Length, Breadth, and Thickneſs. Now the things which are thus apprehended are all of them the Adjuncts of Bodies, and our Senſes apprehend nothing elſe, inaſmuch as they are faculties diffuſed throughout our Bodies, and diviſible, according as they are divided. Whence it follows, that theſe Senſes of ours can apprehend nothing beſides a Body, which is liable to diviſion For this faculty, ſeeing it is diffuſed through a diviſible Body, as often as it apprehends any thing, muſt needs be divided anſwerably to the diviſions of that Body wherein it is. Whence we may conclude, that every faculty which is ſeated in the Body, can apprehend nothing except a Body, or what is inherent in a Body. Now, it hath been already made evident, that this ſupream Being which hath a neceſſary Exiſtence, is in every reſpect free from all things whatſoever belong to a Body; and that therefore there is no other way or means of apprehending it, but by ſomewhat that is not a Body, nor a faculty inherent in the Body, or any other way depending upon it; by

ſome-

ſomewhat that is neither within nor without the Body; neither joyned to it, nor ſeparated from it. It appeared alſo now unto him, that he apprehended this ſupream Being by that which was his Eſſence, and that he had a firm knowledge of this Being. Whence it was clear to him, that his Eſſence, whereby he apprehended it, was ſomewhat Incorporeal, which had no Adjunct of a Body agreeing to it; and that whatſoever Bodily thing he apprehended by his outward Part [that is, by his Bodily Senſes] was not the true State or Nature of his Eſſence; but that ſome other thing it was, of an Incorporeal Subſtance, whereby he apprehended that abſolute, perfect, and independent Being, which is neceſſarily, and of it ſelf exiſtent.

§. 58. Thus when he came to know that his Eſſence was not a Corporeal Subſtance, apprehenſible by any of his Senſes, or compaſſed about by his Skin, as his Entrails were, his Body began to appear a very contemptible thing to him, ſo that he wholly addicted himſelf to the Contemplation of that Noble Eſſence whereby

by he apprehended that Super-excellent Being, which neceſſarily exiſted. Then by vertue of that ſame Noble Eſſence of his, he conſidered with himſelf whether it could periſh, be corrupted, and vaniſh away; or, on the other ſide, were of perpetual duration. Whereupon he ſaw that Corruption and Diſſolution belonged to the Adjuncts of Bodies, and conſiſted in putting off one form, and putting on another; as for inſtance, when Water is turned into Air by Rarefaction, and Air turned into Water by Condenſation; when Bodies alſo are reduced into Earth, or Aſhes; or, when the moiſture and vigour of the Earth is changed into the ſubſtance of various ſorts of Plants, which grow out of it, and are nouriſhed by it. For this is the true notion of Corruption. So then we cannot any way ſuppoſe that to be liable unto Corruption, which is neither a Body, nor needs a Body for its ſubſiſtence, but is wholly diverſe and ſeparated from all Bodily things.

Now,

Now, when he was thus well aſ- §. 59.
ſured, that his Eſſence truly ſo called [*viz.* his Soul] was incorruptible, he deſired to know what would be the condition thereof, when it left the Body, and was ſeparated therefrom. Upon which conſideration it appeared to him, that it took not its farewell of the Body untill it became an inſtrument wholly unfit for its uſe. So then, as he weighed in his mind all his apprehenſive faculties, he ſaw that every one of them apprehended its Object, ſometimes potentially, and ſometimes actually; as when the Eye winketh, or turns it ſelf away from the viſible Object, it is potentially apprehenſive; that is, though it do not actually apprehend it at preſent, yet it is able to apprehend it, and can do it for the time to come; but when the Eye openeth it ſelf, and turns to the viſible Object, it is actually apprehenſive, that is, it apprehends it at preſent. And the ſame is true of all the other Faculties. Moreover, he ſaw that if any of theſe Faculties never actually apprehended its proper Object, yet as long as it is potentially apprehenſive, and no more,

it

it hath no inclination to apprehend any particular Object, becauſe as yet it hath no knowledge thereof, as it is ſeen in him who is born blind. But if at any time before it hath actually apprehended its Object, and becomes afterward potentially only apprehenſive, as long as it ſo continues, it is inclinable to apprehend its Object actually, becauſe it hath been already acquainted with it, is attent upon it, and hath a propenſion towards it; as when one who hath before enjoyed his Sight, afterwards becomes blind. For ſuch an one doth not ceaſe to long after viſible Objects; and by how much that which hath been thereby apprehended, and is ſtill apprehenſible, is more Perfect, Bright, and Beautiful, his deſire thereof will be ſtill the greater, and his grief the greater for the want of enjoying it, ariſing from that deſire. Hence it is, that his grief who is deprived of that Sight which he once had, muſt needs be greater than his who is deprived of his Smelling, becauſe thoſe things which the Sight apprehends, are more Perfect and Beautiful, than thoſe things which the

Smelling

Smelling apprehends. So then, if we can find out any thing which hath an unlimited Perfection, and which hath no bounds ſet to its Beautifulneſs, Comelineſs and Brightneſs, but far exceeds them all, inſomuch that there is no Perfection, Beauty, Brightneſs, or Comelineſs, which doth not proceed and flow from it, he who is deprived of the apprehenſion thereof, after he hath once known it, muſt doubtleſs be afflicted with an unexpreſſible grief, as long as he remains deſtitute of it. As on the contrary, whoſoever hath it always preſent to him, and fixeth his mind continually on it, muſt needs be made partaker of an uninterrupted Pleaſure and perpetual Felicity, with the poſſeſſion of an infinite Joy and Gladneſs.

§. 60. Now, it had been already made evident to him, that all the Attributes, and kinds of Perfection, as they belonged unto, ſo ought of right to be given unto that Being which is neceſſarily, and of it ſelf exiſtent; and that the ſame Being was wholly free, and ſeparated from all kinds of defect, and whatſoever had any relation

tion thereto. He was certain withal, that the faculty whereby he came to the apprehenſion of this ſelf-exiſtent Being, was ſomewhat not like unto Bodies, and ſuch as was not corrupted together with them. And hence it was apparent to him, that the Perſon who was endued with that faculty, which was meet and proper for ſuch an apprehenſion, when he put off the Body at the time of his Death, was either, firſt ſuch an one, who whilſt he lived in the Body, and made uſe of its ſervice, never knew this neceſſarily exiſtent Being, nor had any ſociety with him, nor had heard any thing of him; and that ſuch a Man when he departed out of the Body, was neither conjoyned to that Being, nor was any way afflicted with the deſire of enjoying it, whilſt it was abſent; (for he well knew that all the bodily faculties ceaſed to work when the Body dies, neither deſire their proper Objects, nor have any inclination towards them, nor are in any trouble or pain for their abſence; which is the ſtate and condition of all Brutes, whatſoever ſhape or form they be of)

or

or Secondly, ſuch an one, who whilſt he continued in the Body, and made uſe of it, knew this ſelf-exiſtent Being, of how excellent Perfection, Greatneſs, Dominion, and Power it was, but that he turned himſelf from it, and followed the vain fancies, and vitious affections of his own mind, until at length death ſeized upon him, whilſt he was in this ſtate; ſo that he then came to be deprived of that Viſion, yet ſo as to be afflicted with a longing after it, and thereupon tormented with a moſt tedious pain, and unſpeakable grief; whether he be to be freed therefrom after a long and wearifome ſuffering, and ſo come to that viſion which he before deſired; or, everlaſtingly to abide in the ſame Torments, according as he was fitted and diſpoſed for either of theſe two, whilſt he lived, and continued in the Body: or laſtly, were ſuch an one, who well knew this neceſſarily exiſtent Being before he put off his Body, and with his utmoſt power applied himſelf thereto, and had all his thoughts continually bent and fixed upon his Glory, Beauty, and Brightneſs, nor ever turned away

way from him, until he was ſeized upon by death, whilſt he continued in this ſtate of contemplating him, and having the Eye of his mind fixed upon him. Now as for this Man, it appeared unto him, that when he took his leave of the Body, he abode in perpetual Pleaſure, and conſtant Felicity, Joy, and Gladneſs, by reaſon of the uninterrupted viſion of that ſelf-exiſtent Being, and the entire freedom thereof from all impurity and mixture; and that all thoſe ſenſible Objects would be then removed from him, upon which all his bodily faculties had been formerly intent and buſied about; and which indeed, in regard of his preſent bleſſed State, were no better than afflictive Evils, Impediments and Torments.

§. 61. Thus when he came to be aſſured, that the Perfection of his own Being, and the true pleaſure thereof, conſiſted in the viſion of that neceſſarily exiſtent Being, namely, in the actual and continued viſion thereof, without intermiſſion, or end, ſo that he ought not to turn away from it, no not during the twinkling of an Eye; that

that ſo Death may ſeize upon him whilſt he is in this ſtate of actual Viſion, by which means his joy would be ſtill continued, without the interruption of any grief to moleſt or diſturb it ; (which was the ſame that *Al-Jonaid*, that eminent Doctor and Prince of the *Suphii*, pointed to, when he was now ready to die, ſaying to his friends about him, This is the time, when Men ſhould begin to ſay, God is the moſt great, and which minds us to be moſt attentive unto our Prayers.) Then he began to conſider in his mind, how this actual Viſion might be continued, ſo that he might not at any time, or by any means, be diverted from it. And for a little while he fixed his thoughts on this divine Object. But he could not perſiſt long in this Contemplation, before ſome ſenſible Object offer'd it ſelf to his ſight, or the voice of ſome living Creature pierced his Ears, or ſome extravagant fancy interpoſed it ſelf, or ſome Pain in one of his Limbs ſeized upon him, or that either Hunger or Thirſt afflicted him, Cold or Heat diſcompoſed him, or he had need to riſe for the eaſing Nature of

her Excrementitious Burdens: So that his meditations were ever and anon interrupted, and he himſelf was forced to retire from the enjoyment of that ſtate of mind, wherein he was ſo exceedingly delighted, and ſo fully ſatisfied; foraſmuch as he could not but very hardly, and after a difficult ſtrugling with himſelf, return to that ſtate of Viſion, wherein he was before ingaged. Whereupon he feared, leſt being prevented by ſuddain Death, whilſt he was in that ſtate of Averſion, he ſhould fall unawares into Eternal Miſery, and the grief of being everlaſtingly ſeparated from the Beatifical ſight of that Object, wherein he ſolely delighted.

§. 62. Whenas therefore he was thus afflicted with the conſideration of his preſent State, nor was able to find out any remedy for it, he began to examine and conſider in his mind all ſorts of brute Creatures, to take notice of all their Actions, and what they imployed themſelves about; if ſo be he could perceive that any of them had any knowledge of this ſupream and ſelf-exiſtent Being, and made ſhew of any inclination, or tendency

tendency thereto, that ſo he might learn of them what was the true cauſe and means of that happineſs which he ſought after. But he ſoon perceived, that they were imployed in getting their food, and in ſatisfying their deſires of Meat, Drink, and propagating their Kind; that they betook themſelves to the ſhade in hot ſcorching Weather, and took care to keep themſelves warm in the cold of Winter, and the Night ſeaſon; and that they diligently applyed themſelves to theſe imployments both Night and Day, until the very time of their Death, and departure out of this Life. Neither ſaw he any one of them which diverted its courſe of living from this ordinary way, or was at any time ſolicitous in the purſuit of any other deſign. Whence it clearly appeared to him, that theſe brute Creatures underſtood not any thing of the ſupream Being, nor were affected with any deſire of him, nor were in the way, or in any manner of capacity, of obtaining the knowledge of him; but that on the contrary, they all tended to nothing, or to a ſtate near of kin thereunto. And whenas

he had concluded thus far concerning brute Animals, he quickly saw that it was more rational to judge the same of Plants and Vegetables, which had but few of those sensible apprehensions or operations that brute Animals had. For seeing those Creatures, which were of a more perfect apprehension, could not arrive to this knowledge, much less could they obtain it, whose faculties were less perfect; when he saw withall, that all the operations of Plants extended not beyond nourishment, and the propagation of kind.

§. 63. After this, he considered with himself the Stars, and the Spheres of Heaven, and observed that they all moved in a set constant Order, and were all carried about in a regular Course. He saw also that they were bright and shining Bodies, and far from being subject to any alteration, or corruption. Whereupon he strongly guessed that besides their Bodies they had Essences or Forms which knew the necessarily existent Being; and that these intelligent Forms or Essences were like unto his, and so neither Bodies, nor inherent in Bodies.

dies. For how ſhould theſe heavenly Bodies want ſuch forms or Eſſences as are free from any bodily mixture, whenas he had the like, who notwithſtanding was ſo weak and frail, and ſtood in need of ſo many ſenſible and bodily things to maintain his life? For ſeeing he who was ranked in the number of corruptible Bodies, yet notwithſtanding all his defects, was not thereby hindred from having ſuch an Eſſence within him as was incorporeal and incorruptible; much more then concluded he the ſame of the heavenly Bodies, and thereby aſſured himſelf that they knew that neceſſarily exiſtent Being, and enjoyed a perpetual Viſion thereof, becauſe there was no obſtacle found in, or about them, ariſing from ſenſible Objects, which could hinder them from the continual enjoyment of this Viſion, as they ever and anon interrupted him.

§. 64. Then he began to conſult with himſelf, wherefore he alone among all the ſorts of living Creatures ſhould be endued with that Eſſence or form, whereby he was made to

reſemble the heavenly Bodies. For it had been manifeſtly made appear to him before, what was the nature and condition of the Elements, and that ſome of them were changed into others; that whatſoever was found upon the ſurface of the Earth, did in no wiſe continue in the ſame form, but that Generation and Corruption perpetually ſucceeded each other; as alſo, that moſt of theſe Bodies were mixt, and compounded of contrary ingredients, and therefore tended to Corruption; that there was nothing to be found amongſt them which was abſolutely pure; but that which was neareſt to Purity and Simplicity, and fartheſt removed from mixture among theſe earthly Bodies, was alſo fartheſt removed from Corruption, as the Body of the Gold, and of the Hyacinth. But as for the heavenly Bodies, they were Simple and Pure, and for that cauſe farther diſtant from Corruption; ſo that they were not liable to any ſucceſſion of Forms. Here alſo it appeared to him, that as to the Bodies which are found in this lower World, and are ſubject to Generation and Corrup-

Corruption, ſome of them were ſuch whoſe Eſſence conſiſted of one Form alone, ſuperadded to their Corporeity, as the four Elements; others, whoſe Eſſential State, or Nature, conſiſted of more than one, as Plants and Animals. It appeared alſo to him, that the nature of thoſe Bodies which conſiſted of fewer forms, had fewer operations, and were farther diſtant from Life; and that if there were any Body to be found which was deſtitute of a Form, it had no Capacity of obtaining Life, or exerciſing vital actions, but was in a ſtate like to privation, or nothing; but that the Body, whoſe Eſſential ſubſiſtence conſiſted of more Forms, withal exerciſed more Actions, and had a more eaſie and ready entrance to the ſtate of Life; and if the Form were ſo diſpoſed, that there was no way of ſeparating it from the matter whereto it properly belonged, then was the Life thereof very manifeſt, firm, and vigorous; but on the contrary, whatſoever Body was wholly deſtitute of a Form, was nothing elſe but ὕλη or matter, having no Life at all in it; ſo that it was

near of kin to nothing. Furthermore, he ſaw that the Bodies which ſubſiſted in one Form, were the four Elements, which had the firſt and loweſt degree of Exiſtence in this lower World, which is ſubject to Generation and Corruption; and that all other Bodies, which had more Forms, were compounded of theſe; but that theſe Elements had a very weak kind of Life, or Principle of Action, ſeeing they were moved but one kind of way, and every one of them had ſome contrary which manifeſtly oppoſed it, reſiſting it in that whereunto its Nature tended, and endeavouring to deprive it of its Form; ſo that both its Exiſtence, and its Life muſt needs be very infirm; but that Plants had a ſtronger Life; and Animals, a Life more manifeſt than the Plants. The reaſon whereof is, becauſe if there be found any Body among the compound ones, wherein the Nature of any one of the Elements prevails above the reſt, That, as far as it is able, will conquer the Nature of the other Elements, and make void their Activity, ſo that the whole compound will lie under the Power of the prevailing

ing Element; whence it will follow, that ſuch a Compound will be in a capacity to exerciſe but a very ſmall Portion of Life, according as that domineering Element is diſpoſed to exerciſe it.

§. 65. But if among theſe Compounds there be any found, wherein the Nature of one Element doth not prevail above the reſt, then all the Parts thereof will be of an equal Temper, and alike Vigour; ſo that no one of them will repreſs the Operation, or abate the Force of the other, any more than its own Force is abated by it; ſo that they work upon each other with a like Strength and Activity, the operation of one Element not being any way more obſervable than the operation of another, nor any one prevailing above the other; in which reſpect it is far from being like any ſingle Element, but appears as if there were nothing contrary to its Form, whereby it becomes very apt for, and capable of receiving Life. And by how much the greater this Equality of Temper is, and by how much the more perfect, and farther diſtant from inclining to any one Extream, by ſo much farther

farther is it diſtant from having any contrary to it, and its Life is the more perfect. Seeing then that the Animal Spirit, the Seat whereof is the Heart, is of a moſt equal Temper (for it is more pure and ſubtil than Earth and Water, as it is more groſs and thick than Fire and Air) ſo that it obtains the nature of ſuch a Mean, as is contrary to none of the Elements, in any evident kind of Contrariety, by this means it is diſpoſed to become that Form which conſtitutes an Animal. From whence he ſaw this would follow, that the moſt equal in Temper amongſt the Animal Spirits was diſpoſed to exerciſe the moſt perfect Life in this inferiour World, which is ſubject to Generation and Corruption; and that we may well-nigh affirm of ſuch a Spirit that there is nothing contrary to its Form; and that upon this Account, it reſembles thoſe Heavenly Bodies which in like manner have nothing contrary unto theirs; and that therefore it becomes the Spirit of that living Creature, which hath the moſt perfect Life, becauſe it is indeed placed in the middle of the Elements,

not

not being at all moved either upward or downward. And if it could be placed in the midſt of that ſpace which lies between the Center, and the higheſt place whereto the Fire reacheth, and that no Corruption at all ſeized on it, it would fix it ſelf there, nor would have any propenſion to move either upward or downward; but if it ſhould be locally moved, it would move in a Round, as the heavenly Bodies are moved; and if it were moved in its place, it would be moved about its own Center, and be of a Spherical Figure, ſeeing it could not be otherwiſe, and therefore would become very like to the heavenly Bodies.

§. 66. And when he conſidered the Properties of Animals, nor could ſee any amongſt them, concerning which he could in the leaſt ſuſpect that it had any knowledge of this neceſſarily exiſtent Being; but on the other ſide well knew, that as for his own Form or Eſſence, it had the knowledge of it; He thence concluded, that he was a living Creature endued with a Spirit of an equal Temperature, like unto the heavenly Bodies. It was evident alſo to him, that he

he was of a diverſe kind from all other ſorts of Animals, created to another end, and deſtined to the obtaining of ſome great Perfection and Happineſs, whereunto no other Animal was appointed. And it was enough to ſhew the nobleneſs of his Nature and Condition, that the moſt vile part of him, *viz.* the bodily one, was moſt like of all to the heavenly Subſtances, which are removed from this lower World, (that is liable to Generation and Corruption) and free from all Accidents which relate to Deficiency, Change, and Alteration: and that the beſt part of him was that thing whereby he knew the neceſſarily exiſtent Being; that alſo his intelligent Form was ſomewhat Heroical and Divine, ſuch as was not changeable, nor liable unto corruption; ſuch as nothing was to be attributed unto, that properly belonged unto Bodies; ſuch a thing, laſtly, as could not be apprehended by any of the Senſes, nor by the Imagination; and the knowledge thereof could not be obtained by any other Inſtrument, but by its own Faculty alone. So that it was all in one, namely, the

Eſſence

Eſſence of Man, or thing which knew, the thing known, and the Knowledge it ſelf. Neither was there any diverſity in any of theſe, ſeeing that Diverſity and Separation are the Attributes and Adjuncts of Bodies, whereas here there was neither any Body, nor any Attribute of a Body, nor any thing adherent or belonging to it.

§. 67. And whenas the way now manifeſtly appeared, whereby it was proper and peculiar to him, among all the reſt of Animals, to be made like unto the heavenly Bodies, he ſaw that it was a Duty neceſſarily incumbent on him to reſemble them, to imitate their Actions, and endeavour to his utmoſt, that he might become like unto them. He diſcerned alſo by the vertue of that more noble Part of his, whereby he knew the neceſſarily exiſtent Being, that there was in him a certain Reſemblance thereof, inaſmuch as he was ſeparated from all that belonged unto Bodies, in like manner as that Being was ſeparated. Withall he ſaw, that it was his Duty to labour by all manner of means, how he might obtain the Properties of that Being, put on and wear his Quali-

Qualities, and imitate his Actions; to be diligent alſo and careful in promoting his Will, to commit all his Affairs unto him, and heartily to acquieſce in all thoſe Decrees of his, which concerned him, either from without, or within; ſo that he rejoyced, and pleaſed himſelf in him, although he ſhould afflict his Body with Pain, and do him harm; yea, though he ſhould altogether deſtroy his Body and kill him.

§. 68. He ſaw alſo that he reſembled the other kinds of Animals in his meaneſt and vileſt Part, which he had from this lower World, ſubject to Generation and Corruption; *viz.* this dark, dull, and groſs Body, which neceſſarily required of him, for its maintenance and preſervation, ſeveral ſorts of ſenſible things, ſuch as meat, Drink, and Clothing, beſides propagation of Kind, which he obſerved in the brute Animals, as neceſſary for the continuing of each Species, by ſupplying the Mortality of Individuals. Withall he ſaw, that his Body was not made him for nothing, nor conjoyned to his better Part for no good End or Purpoſe; and that therefore it behoved him to take care of

of it, and have a due regard of its preſervation; which care he could not ſhew, and make good as he ought, but by performing ſuch Actions which were correſpondent to the Actions of other Animals. Now, the Actions which ſeemed neceſſary for him to perform, had a threefold Reſpect; being either ſuch, whereby he reſembled, and acted alike to the brute Animals; or ſuch, wherein he reſembled the heavenly Bodies; or ſuch, wherein he reſembled the neceſſarily exiſtent Being. The firſt ſort of Actions were neceſſary for him in regard of his dark, vile, and groſs Body, conſiſting of diſtinct Members, endued with ſeveral Faculties, and acted with diverſe kinds of Motion. The ſecond Reſemblance was neceſſary for him in regard of the Animal Spirit, the Seat whereof was his Heart, which was the prime Part of the whole Body, and the Fountain whence all its Faculties, and their Operations iſſued. Laſtly, his third Reſemblance was neceſſary for him; as he was himſelf, that is, as he was that Being, whereby he knew the neceſſarily exiſtent Being. And before

fore this, he was well assured, that his Felicity, and freedom from Misery, consisted in the perpetual Vision of that necessarily existent Being, whereby he should be placed, and continued in that state, wherein he might not divert the Eye of his Mind from beholding him, no not for a Moment.

§. 69. Then he considered those ways and means, whereby he might acquire the continuation of this Vision; in contemplating whereof he at length determined, that it was necessary for him to exercise himself in the forementionʼd three kinds of Resemblance. And as to the first of them, he saw that he could not get from thence any thing pertaining to this Vision, but that it rather withdrew his Thoughts another way, and hindred him; seeing it was conversant altogether in sensible things, all which were a kind of Vail, which interposed it self between him and this Vision. Notwithstanding he saw, that he had need of this Resemblance to preserve his Animal Spirit, whereby the second Resemblance, which he had with the heavenly Bodies, was acquired

acquired; and that in this regard he had need of it, although it was not wholly void of Hurt and Damage. But as to the ſecond Conformity, he ſaw indeed, that an ample Portion of that continued Viſion was thereby acquired, but ſuch a Viſion withall as had ſome mixture in it, ſeeing that whoſoever contemplates the Viſion after this manner, together with it contemplates his own Eſſence, and caſts a look upon it, as ſhall be ſhewn hereafter. But then, as for the third Conformity, he ſaw that an entire Viſion of the ſelf-exiſtent Being was thereby acquired, and ſuch a ſincere Attention thereto, as had no way any Reſpect to any other Object, but that alone; ſo that whoſoever thus contemplated it, was wholly abſtracted even from his own Eſſence, which then quite vaniſhed out of his Sight, and became as nothing; as all other Beings in like manner, whether more or fewer, except the Eſſence of the one, true, neceſſarily Exiſtent, great, high, and powerful Being.

Now when he was thus manifeſtly aſſured, that the Summ and Perfection of his Deſires conſiſted in this §. 70.

third Conformity; and that this could not be acquired but after the exerciſe of, and long applying of himſelf to the ſecond Conformity; and that he could not continue in applying himſelf thereto, but by a precedent attending of the firſt Conformity, (which, although it was neceſſary, yet he knew was an Impediment in it ſelf, though an Help by Accident) he ſo reſtrained his Mind, and bridled his Appetite, that he allowed it no part of that firſt Conformity, but ſuch as Neceſſity required; and that was ſuch a Proportion, as leſs than it could not ſuffice to the Conſervation of his Animal Spirit. He ſaw alſo, that there were two things neceſſarily required to the Conſervation of this Spirit; the one, to continue it within the Body, and make a conſtant ſupply of that Nouriſhment which continually waſted; the other, to preſerve it from without, and to repell the various kinds of Adverſaries, which were ſtill at hand to hurt and indamage it, as Cold, Heat, Rain, the ſcorching of the Sun, harmful Beaſts, and the like. He ſaw alſo, that if he took of that which was neceſſary

ceſſary unadviſedly, and at adventure, it might ſo happen that he fell into exceſs, by taking more of it than was expedient for him; and ſo, by his raſh endeavour after Self-preſervation, might before he was well aware, prejudice his Health. He conceived therefore that he ſhould act moſt adviſedly, if he ſet ſuch Bounds to himſelf, as he would not in any wiſe tranſgreſs; and certain Meaſures, which he would not exceed. And it appeared very clearly to him, that he ought to ſet this Rule to himſelf concerning the kinds of Meat which he was to feed on, both in regard of their Quality and Quantity, and the ſet times of feeding on them.

§. 71. And firſt of all, he conſidered the ſeveral kinds of thoſe Meats which he uſed to feed upon, and found that there were three ſorts of them, *viz.* either Plants that were not full ripe, nor had yet attained to their higheſt perfection; ſuch as were the ſeveral kinds of new-ſprung green Herbs, and fit for Food: or the Fruits of ſuch Plants which were grown to perfection, and ripe, and had brought forth their Seed, whence others of

the ſame kind might be produced: and ſuch were the kinds of Fruits that were newly gathered, and dry: or ſome Animal that was fit for Food, whether living on Land, or in the Sea. Now, he was well aſſured within himſelf, that all theſe Creatures were made by the neceſſarily exiſtent Being, in drawing near to which he ſaw that his Felicity conſiſted, and to whom therefore he deſired to be made like. He was certain too, that his feeding on theſe Creatures did hinder them from attaining their Perfection, and interpoſed it ſelf between them, and that end which they naturally aimed at, and endeavoured to obtain; in doing whereof he ſhould by that means oppoſe himſelf to, and reſiſt the Work and Deſign of the ſupream Agent; which Oppoſition would be contrary to that nearneſs and Conformity thereto, which he ſo earneſtly ſought after. He thought therefore that it would be beſt for him, in caſe it were poſſible, to abſtain wholly from all manner of Food. But ſeeing this could not be done, and that he ſaw that a total abſtinence from Food manifeſtly tend-

ed

ed to the deſtruction of his Body, which would be a greater Repugnancy to his Creator than the Former, ſeeing he was a nobler Creature than any or all of thoſe, whoſe deſtruction was the Cauſe of preſerving his Life, he judged it beſt of two Evils to chooſe the leaſt, and to allow himſelf the leſſer of the two Repugnancies.

It ſeemed good therefore to him, in caſe other Food was not to be had, to take of the forementioned Creatures whatſoever came to his hand, in that proportion which he ſhould afterwards find to agree beſt with him. But if all ſorts of Meat were at hand to uſe, he judged that it then behoved him to deliberate with himſelf, and to make choice of that amongſt them, by the taking whereof there would ariſe the leaſt Oppoſition to the Work of the Creator; ſuch as was the Pulp, or ſoft inward part of ſuch Fruits as had attained to their full Maturity; and whoſe Seeds were in them, apt and ready to produce the like; yet ſo, as he took care to preſerve thoſe Seeds, ſo that he neither ate them, nor marred them, nor caſt them away into ſuch places, which were unfit for

§. 72.

them to ſpring up and grow in, ſuch as ſmooth and hard Stones, ſalt Earth, and the like. But if he could not meet with ſuch Fruits as had a Pulp fit for Nouriſhment, as Apples, Pears, Plums, and the like, then he would take his Food out of ſuch Fruits which had nothing in them fit for Nouriſhment beſides the Seed it ſelf, ſuch as Walnuts and Chef-nuts were; or of ſuch Herbs, as had not yet attained to their full Ripeneſs; yet ſo, that of both kinds he took thoſe only to feed on, where-of there was the greater plenty, and which had a Faculty to produce others of the like kind. Withall, he took care, neither to pluck them up by the Roots, nor to deſtroy their Seeds. But in caſe theſe alſo were wanting, then he thought fit to take his Food of the brute Animals, or of their Eggs: yet ſo, that he took his Food of thoſe which were moſt in number, that ſo he might not wholly deſtroy any one Kind of them.

§. 73. Theſe were the Rules which he ſet to himſelf, and thought fit to obſerve, concerning the kinds of Food. But for the quantity, he ſaw that was

to

to be obſerved which ſufficed to ſatisfie his Hunger, ſo that he ought not to exceed that proportion. And for the diſtance to be obſerved between his Meals, he judged it beſt, that when he had taken ſo much Food as at preſent ſufficed him, he ſhould abide contented therewith, nor ſeek after any more, until he found ſome diſability in himſelf, which hindred him from exerciſing any one of thoſe Actions that belonged to the ſecond Conformity; thoſe namely, which I ſhall by and by mention. But as for thoſe things, which neceſſity required of him towards the conſervation of his Animal Spirit, in regard of defending it from external Injuries, he found no great difficulty therein, ſeeing he was well clothed with Skins, and had a convenient place to Lodge in, which was ſhelter enough for him, and guarded him ſufficiently from all harms that might betide him from without. Theſe therefore he thought enough for him, and judged it ſuperfluous to take any farther care about them. Then, as to his Diet, he obſerved thoſe Rules which he had pre-

ſcribed to himſelf, namely thoſe which we even now ſet down.

§. 74. After this, he applied himſelf to the ſecond Operation, which conſiſted in a conformity to the heavenly Bodies, by imitating and reſembling of them, and expreſſing their proper qualities in himſelf. Now when he had run over all their Attributes in his mind, they ſeemed unto him to be comprehended under theſe three kinds; whereof the firſt belonged to them in relation to the inferiour Bodies, which are placed in this earthly World, which is liable to Generation, and Corruption, *viz.* ſuch as Heat, which they imparted to them of their own Nature (as Cold by accident) Light, Rarefaction and Condenſation, together with other effects which they work in them, whereby they are qualified and diſpoſed for the receiving into themſelves the influences of thoſe ſpiritual forms from the ſupream Cauſe the neceſſarily exiſtent Agent. The ſecond kind of Attributes were ſuch, as agreed to them in regard of their own Nature, as it is conſidered in it ſelf; as that they were

were clear, bright, and lightſome Bodies, pure, and far removed from all feculent matter, and whatſoever kinds of Impurity. Alſo, that they were moved circularly, ſome of them about their own Center, and ſome about the Centers of other Planets. The third kind of Attributes was that, which they had in relation to the neceſſarily exiſtent Being; as that they always beheld him, nor at any time turned away their Eye from him; that they were alſo imploied in that which he appointed them to do, and performed his will with a moſt ready, conſtant, and exact Obedience; neither were ever moved but according to his Will, and by his Power. He therefore endeavoured with all his might to reſemble and imitate them in every one of theſe three kinds.

§. 75. As to the firſt kind of Conformity, he judged that his imitation of them conſiſted in this, *viz.* That he were ſo diſpoſed and affected, as to ſee no brute Animal or Plant, which wanted any thing, or which ſuffered any hurt or loſs, or was moleſted with any impediment, which he was able to

to remove from it, but he ſhould remove it; and that when he chanced to ſee any Plant which was deprived of the benefit of the Sun, through the interpoſal of another Body, or whereto ſome harmful weed ſtuck cloſe, or was dry, and withering, and even ready to Die, he ſhould remove that which ſo interpoſed it ſelf, if it could be removed, and ſeparate that hurtful weed from it, which hindred its Growth and Thriving; yet in ſuch a way, as not to hurt that which hurt that other. He thought it alſo behoved him, to water that Plant which he found dry and thirſty, as far as it lay in his power. And when he chanced to ſee any brute Animal which ſome wild Beaſt purſued, or was intangled in a Snare, or moleſted with any Thorn or Brier that laid hold on it, or ſtuck to it, or had ſome hurtful thing fallen into its Eyes or Ears, or which was afflicted with Hunger or Thirſt, he indeavoured to his utmoſt power to remove all ſuch Evils from them, and to give them Meat and Drink. Alſo, when he ſaw any water, which conveniently flowed for affording Moiſture

Moiſture to any Plant, or Drink to any brute Animal, in caſe he obſerved any impediment which interrupted its free Courſe, whether it were ſome Stone which chanced to fall thereinto, or whatſoever other thing brought down by the Stream, he took care to remove it out of the way. Neither ceaſed he to go on ſtill in this kind of Conformity, until that he had therein attained to the very height of perfection.

§. 76. As to the ſecond kind of Conformity, in his Aſſimilation, to the heavenly Bodies, it conſiſted in this, that he preſerved himſelf in a conſtant cleanlineſs, by removing all manner of impurity and filth from his Body; and to that end, waſhing his Body oftentimes with Water, and keeping clean his Teeth and Nails, as alſo the more hidden and ſecret Parts of his Body, as far as lay in him, by ſweetning them with Odours, and by oft making clean his Garments, and perfuming them, until he had made his Body throughout, and the Garments which he wore, moſt gay, neat, and trim, indued with Beauty and Brightneſs, Cleanlineſs and ſweetneſs. Moroever, in imitation of theſe Bodies, he uſed himſelf

to

to ſeveral kinds of circular motion, ſometimes compaſſing the Iſland wherein he lived, walking about the Sea-ſhore, and going round the utmoſt Bounds thereof; otherwhiles, going round his Houſe, or whirling about a Stone many times together whilſt he walked, or ran, and ſometimes turning himſelf round, till he became giddy.

§. 77. Laſtly, As to the third kind of Attributes, his likeneſs to them conſiſted in fixing his thoughts upon the neceſſarily exiſtent Being; and to this end, removing from himſelf all impediments ariſing from the Objects of Senſe, by ſhutting his Eyes, and ſtopping his Ears, reſtraining himſelf with all his might from following the giddy motions of his Fancy, and doing his utmoſt endeavour to think upon nothing but the ſame ſupereminent and ſelf-exiſtent Being, nor admitting any other thing together with him, to become the Object of his Contemplation. And that he might the better promote his ſtudy therein, he uſed to turn himſelf round, and put himſelf often upon this motion; which whenſoever he did ſwiftlier than ordinary,

ordinary, all ſenſible Objects preſently vaniſhed; his Fancy, and the other Faculties, which he had neceſſary uſe of as corporeal Inſtruments, waxed feeble and lifeleſs; and on the other ſide, the operation of his Form (that is, his rational Soul) which depended not on the Body, grew ſtrong and vigorous; inſomuch that ſometimes his Meditation was pure and free from any bodily mixture, ſo that he could thereby apprehend the neceſſarily exiſtent Being. But then his bodily Faculties, not long after returning to their former actings, interrupted this ſtate of his, and brought him back to the loweſt degree, ſo that he returned to his former condition. But if any weakneſs or indiſpoſition of Body, which diverted him from his intended Courſe, ſeized on him at any time, he took ſome kind of meat according to the forementioned Laws which he had preſcribed to himſelf, and afterwards returned to that ſtate wherein he was aſſimulated to the heavenly Bodies, in the three kinds which I have before ſpoken of. And hereto he continued very attent for a while, and oppoſed himſelf

ſelf to the bodily Faculties, whilſt they alſo on the contrary oppoſed him, thus mutually ſtrugling with each other. And at ſuch times as he got the better of them, he kept his thoughts pure from mixture, ſo that there appeared to him ſomewhat of the ſtate of thoſe who had attained to the third Aſſimilation.

§. 78. Then he began to make enquiry into this third Aſſimilation, and endeavoured to underſtand it by weighing in his Mind the Attributes of the neceſſarily exiſtent Being. Now, it had appeared very manifeſtly to him, in the time of his Theoretical ſpeculation, before he ſet himſelf to the practical Part, that theſe Attributes were of a double ſort, *viz.* Affirmative, and Negative; Affirmative, as Knowledge, Power, and Wiſdom; Negative, in being free, and ſeparate from any thing of Corporeity, and from thoſe things which are conſequent thereto, and depend thereon, at whatſoever diſtance it be. Yea, even in the Affirmative Attributes, he thought that the ſame immunity was requiſite, ſo that none of the Corporeal Attributes could agree

to

to them, of which number Multiplicity was one; and that therefore the Eſſence of the ſupream Being was not multiplied by theſe Affirmative Attributes, but that all of them returned to, and met in one Notion, *viz.* the Truth of the Eſſence it ſelf. Whereupon, he ſet and addreſſed himſelf to conſider, how he might become like the ſupream Being in both theſe kinds of Attributes. As for the Affirmative ones, whereas he knew that they all returned to, and were the ſame with the Truth of the Eſſence it ſelf, and had in them no multiplicity at all; (ſeeing that multiplicity belongs to the Corporeal Attributes) and whereas he knew that the knowledge of his own Eſſence was not a Notion ſuperadded to his Eſſence, but that his very Eſſence it ſelf was the knowledge of his Eſſence, and that his knowledge of his own Eſſence was his very Eſſence; it appeared very plainly to him, that although he himſelf was not able to know his own Eſſence, yet that knowledge, whereby he was to know it, would not be a Notion ſuperadded thereunto, but the very ſame with it. Moreover,

over, it ſeemed to him, that his Aſſimilation to the ſupream Being in any affirmative Attribute conſiſted in this, that he knew him alone, admitting nothing together with him of the Corporeal Attributes into his mind. So then he had his mind attentive upon this Object.

§. 79. But as to the Negative Attributes, he ſaw that they all tended to, and agreed in this, that they denoted a ſeparation from Bodily things. He began therefore to caſt off, and remove from his Eſſence all ſuch Attributes as related to Corporeity; and even already he had caſt off many of them by his former Diſcipline, whereby he indeavoured to aſſimilate himſelf unto the heavenly Bodies. Yet many Relicks of them ſtill remained behind, as his circular motion, (motion being one of the moſt proper Attributes of Bodies) as alſo the care that he took of brute Animals and Plants, with his Commiſeration of them, and his ſtudious diligence to remove all ſuch things from them, as any way prejudiced or indamaged them. For he well ſaw, that all theſe belonged to Corporeal Attributes, becauſe

becauſe he had neither at firſt taken notice of them, but by means of a bodily Faculty, nor actually applied himſelf to thoſe helps and aſſiſtances, but by the like faculties. Wherefore he attempted to remove all theſe things out of his way, ſeeing they were all ſuch as did not conduce to the acquiring of that ſtate of mind which he ſought after. Neither did he ceaſe to go on in this ſearch and attempt, till he had conquer'd himſelf ſo far, as to ſit mute and ſolitary in the Bottom of his Cave, with his Head bent down, and his Eyes fixed on the ground: thus alienating himſelf from all ſenſible things, and corporeal faculties; his Mind and thoughts being wholly intent on that one neceſſarily exiſtent Being, without admitting any other Object of Contemplation together with him. And when ever it hapned, that any other Object preſented it ſelf to his Fancy, he repel'd it thence with his utmoſt force, and ſtraightway rejected it. Withal, he ſo long exerciſed himſelf in this Study, and conſtantly perſiſted to go on therewith, that ſometimes many days paſſed over him

wherein he took no Food, nor ſo much as moved out of his Place. Yea, whilſt this earneſt Study wholly poſſeſt him, and took up all his thoughts, all Beings, beſides his own, ſlipt out of his memory, and were altogether baniſhed from his mind.

§. 80. But he found by experience, that his own Being was not excluded his thoughts, no not at ſuch times when he was deeply immerſt in the Contemplation of that firſt, true, and ſelf-exiſtent Being; which not a little troubled him, ſeeing he well knew that this alſo was a kind of mixture in that ſimple Viſion, and the admiſſion of an extraneous Object in that Contemplation. He ceaſed not therefore to indeavour, that he might wholly vaniſh out of his own Sight, and ſo be wholly taken up with the Viſion of that true Being, until he had perfectly attained it; inſomuch, that the Heavens and the Earth, and whatſoever is comprehended between them, all ſpiritual Forms, and corporeal Faculties, and all Faculties ſeparated from matter, which are thoſe Eſſences that have the knowledge of that

that ſelf-exiſtent Being, were removed out of his Memory and Thoughts, together with his own Eſſence alſo amongſt the reſt; ſo that all things ſeemed to vaniſh away, to be reduced to nothing, and to become like ſo many Atoms ſever'd from each other, and ſcatter'd here and there, whilſt nothing remained with him beſides that Being, which is the only one, and the True one, and of a permanent Exiſtence. And thus he ſpake in that ſaying of his, (which is not a Notion ſuperadded to his Eſſence) [To whom now belongs the Kingdom? To the one, Almighty God] *Alc. c. Gapher.*] which words of his he underſtood, and heard his voice; ſo that neither the ignorance of the Language, nor his own inability to ſpeak, hindred him from underſtanding what he ſaid. Wherefore he deeply immerſt himſelf into this State, and ſaw that which neither Eye hath ſeen, nor Ear hath heard, neither ever yet entred into the heart of Man to conceive.

Do not fix thy thoughts therefore too intentively upon the deſcription of that thing, which is not conceive- §. 81.

able by the Heart of Man. For many of those things which are conceived by the Heart of Man are hard to express. How much more hard then is that, which we can find no way to conceive with our heart, as being not any thing of this World, nor contained within its Bounds? Now by Heart I do not understand the bodily substance of the Heart, nor the Spirit which is in the Cavity thereof, but I understand thereby the Form of that Spirit, which by its faculties diffuseth it self in the Body of Man. For every one of these three is called by the name of the Heart. Now there is no way or means, whereby this thing may be conceived by any of these three, neither can we express any thing by words, which is not first conceived in the Heart. So then, whosoever desires me to set forth, and describe that State, asks that which is impossible to be done; and is like unto him, who would taste painted Colours, as they are Colours, and desires that the Black be either sweet, or sowre. Yet notwithstanding this, we will not send thee away without some marks and signs

ſigns of Diſcovery, whereby we may paint out at a diſtance that which he ſaw, by way of ſimilitude, concerning the wonders of that Station, though not ſo far as to knock at the doors of the Truth; ſeeing there is no way that lies open to the certain knowledge of what is to be ſeen in that Place, but by coming thither. Hear then with the Ears of thy Heart, and diſcern with the Eyes of thy Underſtanding, that which I ſhall now ſhew thee; and it may be thou wilt find ſuch a direction as may lead thee unto the right way; ſo that thou obſerve the condition which I now ask of thee, that thou require not of me at preſent any farther explication, by interrogating of me Face to Face, than what I deliver to thee in theſe Papers. For the field of Diſcourſe concerning it is of a narrow compaſs, and it is an hazardous Adventure to determine in words touching that thing, the Nature of which is not ſuch that it can be expreſt by words.

I ſay then, that when he was abſtracted, by having withdrawn himſelf in his Meditations, from his own §. 82.

Eſſence, and all other Eſſences together with it, ſo that he beheld nothing in Nature beſides that one, living, and permanent Being; and that after he had ſeen that which he ſaw, he returned to the beholding of other things diverſe from it, and from one another; when he came to himſelf again out of that State of his (which was a kind of ſpiritual Drunkenneſs) he conceived that he had no Eſſence, whereby he differ'd from the Eſſence of that True Being, the moſt high; but that the True Nature of his Eſſence was the Eſſence of that true one, and that what he formerly thought to be his own Eſſence diſtinct from the Eſſence of that true one, was nothing elſe indeed but his Eſſence; and that in this he reſembled the light of the Sun which falls upon ſolid Bodies, and which we ſee to appear in them; for although that be attributed to the Body wherein it ſo appears, and which thereupon is called a lightſome Body, yet in reality is nothing elſe but the light of the Sun; for when that Body is removed out of the Sun, the light thereof is removed with it, and the

light

light of the Sun alone remains, which is neither diminiſhed by the preſence of that Body whereon it ſhines, nor augmented by its abſence when it is removed out of the light. But when it happens that the ſaid Body is fitly diſpoſed to receive the light of the Sun, it actually receiveth it; and when it is removed out of the Sun, the Reception of the Suns light is removed too, and comes to nothing.

§. 83. Now this Opinion prevailed with him, becauſe it ſeemed manifeſt to him, that the Eſſence of that True, Powerful, and Glorious Being was not any way multiplied, but that the knowledge of his Eſſence was the very ſame with his Eſſence; from whence this ſeemed unto him neceſſarily to follow, that he muſt needs have the Eſſence of that whereof he had the knowledge. Seeing then, the knowledge of that Object was preſent with him, the Eſſence thereof muſt be ſo too; for this Eſſence could not but be preſent to it ſelf, ſo that the preſence being the ſame with the Eſſence, it muſt needs be all one with the Eſſence of the Ob-

ject ſo preſent. In like manner, all the Eſſences that are ſeparated from matter, and which have the knowledge of that True Eſſence, though he had before looked on them as many, yet according to this Opinion of his ſeemed but one to him. And this miſgrounded conceit had thoroughly and very deeply fixed it ſelf in his Mind, unleſs God had purſued him with his mercy, and prevented his farther Progreſs therein by his gracious guidance; by which means he knew at length, that this conceit aroſe within him from the Relicks of that obſcurity which is natural to Bodies, and the Corruption which adheres to the Objects of Senſe; for many, and few, Unity and Multiplicity, the Collection of many into one, and their ſeparation from each other, are in the number of Corporeal Attributes. But as for thoſe ſeparate Eſſences which have the knowledge of that Being, who is the True One, the Powerful, and the Glorious, ſeeing they are wholly ſeparate from matter, it ought not to be ſaid of them that they are either many, or one, becauſe Multiplicity implies the diſtinction

diſtinction of ſome Eſſences from others, and Unity cannot be effected but by conjunction; whereas nothing of all this can be underſtood but in compound Notions, which are mixt with Matter. Beſides, the Explication of things relating to this Place and State is very ſtreight and difficult; becauſe if one expreſs that which belongs unto theſe ſeparate Eſſences by the Term of Multitude, according to the uſe of our common Speech, it would ſeem to denote the Notion of Multiplicity in them, whereas they are free from it: and if one expreſs that which belongs to them, by the Term of Separation, it would ſeem to ſignifie the Notion of Unity, which neither can agree to them.

§. 84. And now methinks I ſee one ſtanding near, of the number of thoſe Bat-mice, whoſe Eyes the Sun dazles, to move himſelf in the Chain of his Folly; withall ſaying, Surely thou haſt exceeded the Mean by this Subtilty of thine, in that thou haſt far withdrawn thy ſelf from the ſtate and condition of all intelligent Men, and haſt diſdainfully caſt away the way and means of underſtanding intelligible

telligible things; seeing among those things which are determined and resolved on by the Understanding, this is one, that every thing in Nature is either one, or manifold. But let not such an one make too much haste, let him also abate somewhat of the harshness of his Censure, suspect his own Judgment, and weigh those things which are to be seen in this vile, despicable World, made up of sensible Objects, (wherein himself also is contained) after the same manner that *Hai Eb'n Tockdan* weighed and considered them, when contemplating them one kind of way, he saw them to be many in that kind of Multiplicity, which could not be comprehended nor contained within any bounds; then again, considering them another way, he saw them all to be but one thing: so that he stood in doubt what to think, and was not able to determine either way. So it was with him, and so he thought, although this lower World, made up of the Objects of Sense, be the proper place of Multiplicity and Singularity, and that their true Nature is understood there, and that therein

are

are found Separation and Union, ſevering into Parts and Diſtinction, Agreeableneſs, and Difference. What therefore ſhould he, or any other, think of the Divine World, in or concerning which we cannot juſtly ſay, All, or Some, neither can we utter any thing concerning what belongs to it, whereto our Ears are accuſtomed. But contrariwiſe, we are apt to conjecture ſomewhat concerning it, otherwiſe than the Truth is; foraſmuch as it is ſuch a World, which no one certainly knows beſides him who hath ſeen it; the true nature and ſtate thereof being alſo ſuch, as is not conceivable by any one, who hath not reached ſo far, and attained thereunto.

But as for that which he ſaith, Thou haſt tranſgreſſed the Bounds, and exceeded the natural Reach of intelligent Men, and rejected the uſual means of apprehending an intelligible Object, we readily grant it him, and give him leave to go on in his own way, in the company of his intelligent Men. For that Intelligence which he, and other Men like to him, mean, and pleaſe themſelves in, is ℔. 85.

that

that rational Faculty which contemplates the Singulars or Individuals among the Objects of Senſe, and thence fetcheth out upon a diligent ſearch, univerſal Notions; and the intelligent Men, whom he means, are thoſe, who uſe the ſame kind of Speculation; whereas that kind of Speculation, whereof we ſpeak, is above all theſe things. Wherefore let him ſtop his Ears againſt it, whoſoever underſtands nothing beyond theſe ſenſible Objects, and the Univerſals collected from them; and let him return to his own Company, to wit, the Society of thoſe, who enquire after, and underſtand the viſible things of this World, being very little, or not at all ſolicitous for the other. But if thou be one of the number of thoſe, who are ſatisfied with this kind of Marks and Characters, whereby we deſcribe that Divine World; neither doſt faſten any other Interpretation upon our words, than what is commonly put upon them [or rather, neither faſtneſt that Interpretation upon our words, which is commonly put upon them] then we will farther declare ſomething to thee

thee concerning that, which *Hai Eb'n Yockdan* ſaw in the place and ſtate of thoſe, who are capable of the Truth, whom we mention'd before. And it was this.

§. 86. After he had been wholly immerſt in the Speculation of theſe Divine things, and altogether abſtracted from other Objects, ſo that he truly comprehended theſe ſublime ones, which he thus contemplated; he ſaw that the Eſſence of the higheſt Sphere, beyond which there is no Body, was immaterial; yet that it was not the Eſſence of that one and true Being, neither was it the Sphere it ſelf, nor yet any thing diverſe from them both; but that it reſembled the Image of the Sun, which appears in a ſmooth, well poliſht Looking-Glaſs. For that is neither the Sun it ſelf, nor the Looking-Glaſs, nor yet any thing diſtinct from them. Withall he ſaw, that ſuch was the Perfection, Beauty, and Brightneſs of that ſeparate Sphere, as was greater than could be expreſt by the Tongue; more ſubtle alſo, fine, and delicate than could be clothed, as was meet, with humane Words, compoſed of Articulate Breath, or Letters

Letters made up of black, inky Characters. He ſaw alſo, that this ſupream Sphere was placed and ſettled in the higheſt Degree of Delight and Joy, Exultation and Gladneſs, by reaſon of the Viſion of that true and glorious Being.

§. 87. He ſaw alſo, that the Eſſence of the next Sphere to it, which is the Sphere of the fixed Stars, was immaterial, being neither the Eſſence of the one and true Being, nor of the ſupream ſeparate Sphere, nor the Sphere it ſelf, nor yet any thing diverſe from them; but that it was like the Image of the Sun which is ſeen in a Looking-Glaſs, upon which the Reſemblance of the Sun is reflected from another Looking-Glaſs, which was ſet oppoſite to the Body of the Sun. withall he ſaw, that the Brightneſs, Beauty, and Delight, agreeing to the Eſſence of this Sphere, was like to that of the Supream. After the ſame manner alſo, he ſaw that the Eſſence of the next Sphere, which is the Sphere of *Saturn*, was ſeparate from Matter, and that it was none of thoſe Eſſences which he had before ſeen, nor yet ſomewhat diverſe from them,

them, but that it was like the Image of the Sun which appears in a Looking-Glaſs, upon which the Image of the Sun was reflected from another Looking-Glaſs, ſet oppoſite to the Body of the Sun. Withall he ſaw, that it had the ſame Brightneſs, and the ſame Delight, which that other Sphere of the fixed Stars had. And thus he went on, till he ſaw that every Sphere had its ſeparate Eſſence free from all Matter; ſuch an one, as was not any of the forementiond Eſſences, nor yet diverſe from them, but like to the Image of the Sun reflected from one Looking-Glaſs to another, ranked in a ſet Order according to the placing of the Spheres. Moreover he ſaw, that every one of theſe Eſſences had that Beauty and Brightneſs, that Pleaſure and Gladneſs, which neither Eye hath ſeen, nor Ear hath heard, and which never came into the Heart of Man to conceive; until he came at length to this lower World, ſubject to Generation and Corruption, which comprehends all that, which is contained within the Sphere of the Moon.

He

§. 88. He saw also, that the Essence of this lower World was separate from Matter, and that it was none of those Essences which he had seen before, nor yet any thing diverse from them. He saw likewise that it had 70000 Faces, and every Face 70000 Mouths, and every Mouth 70000 Tongues, wherewith it praised the Essence of that one and true Being, hallowed, and unceſſantly magnified it. Withall he saw, that this Essence which he supposed to have been liable to Multiplicity, although it were not liable thereto, yet had the like Perfection, and the like Pleasure, which he had seen before in the heavenly Spheres; so that it resembled the Image of the Sun which appears in the trembling Water, and is reflected from the last and lowest of those Looking-Glasses, to which the Reflection came, according to the forementiond Order, from the first Looking-Glass, which was set opposite to the Sun. Now after this he saw, that himself also had a separate Essence, which (if it were possible that the foresaid Essence of 70000 Faces could be divided into Parts) would be a Part of it; and

except

except this Eſſence had been produced a-new out of the ſtate of Nothing, we might ſay were the very ſame with it; and except it had been ſo made, that it properly belonged to his Body, and to it alone, as ſoon as it exiſted a-new, we might ſay that it had been hardly produced a-new. And in this Order he ſaw other Eſſences alſo, like unto his, which had neceſſarily been heretofore, then were diſſolved, and afterward neceſſarily exiſted together with himſelf: and that they were ſo many as could not be numbred, if we might call them many; yet that all of them were but one thing, if we might call them one. He ſaw alſo, that his own Eſſence, and thoſe other, which were in the ſame Degree with himſelf, had infinite Beauty, Brightneſs, and Pleaſure, ſuch as neither Eye hath ſeen, nor Ear hath heard, nor ever entred into the Heart of Man; ſuch as they cannot deſcribe who deſcribe other things, and none can underſtand, but they who know it by having firſt attained to it.

Moreover, he ſaw many Eſſences too, that were ſeparate from Matter, §. 89.

which resembled rusty Looking-Glasses, cover'd over with Filth, which also turned their Backs upon, and had their Faces averted from those smooth and fairly polished Looking-Glasses, that had the Image of the Sun imprinted upon them. And he saw that these Essences had much filthiness adhering to them, and manifold Defects; such, and so many, as he could not have conceived. He saw them also to be afflicted with infinite Pains and Griefs, which caused incessant Sighs and Groans; to be compassed about with Torments, as those who lie in Bed are with Curtains; to be scorched with the fiery Vail of Separation; and to be cut asunder as it were with Saws, between the thrusting back, and drawing unto them, the punishments which they suffered. Here also he saw other Essences besides these, that were in Torments, which now appeared, and anon vanished away; which were sometimes joyned together, and soon after parted asunder.

§. 90. But here he stopt himself; and having well considered them in his Mind, he saw very great Terrours, and as great Troubles; a Rabble of Folk very

ry

ry buſie, and an earneſt Imployment ſtill going on; a ſmoothing and levelling of ſuch as were rough or overſwollen, and a blowing up of thoſe who were too low, and caſt down; a production of ſome, and a deſtruction of others. But after a very little while, his Senſes returned to him again, and he awaked out of this State of Mind, as out of an Ecſtaſie; and his Feet as it were inſenſibly ſliding away out of this place, the ſenſible World appeared to him as before, and this divine World departed from him. For this, and that other, wherein we now live, are like two Wives belonging to one Husband, the one whereof if you ſeek to pleaſe, you will provoke the other unto Anger.

§. 91. Now if you chance to ſay, It ſeems by that which you have ſpoken concerning this Viſion, that ſeparate Eſſences, if they were in a Body of perpetual Duration, ſuch as is incorruptible, as the Heavens are, they alſo would be of perpetual Exiſtence; but if they be placed in a Body, which daily decays, and makes on towards Death, (ſuch an one as belongs to us reaſonable Creatures) they alſo will be liable unto Corruption, vaniſh away,

and be reduced to nothing, according to the Similitude you propoſed of reflecting Looking-Glaſſes. For the Image ſo reflected hath no duration of itſelf, but what depends on the duration of the Looking-Glaſs; ſo that whenſoever the Looking-Glaſs is broken, or otherwiſe defaced, the Image is withall moſt certainly deſtroyed, and vaniſheth out of ſight. If any one thus object, I have this to reply: That you have ſoon forgot the Agreement made between us, and tranſgreſſed thoſe Bounds that were fixed by mutual Conſent. For did not I tell you before, that the Path which we tread in, in paſſing to the Explication of this Divine Subject, is here very ſtrait and narrow; and that the Words which we uſe on either ſide, to expreſs our meaning by, occaſion Men to think otherwiſe thereof than indeed it is? So that the Opinion which thou holdeſt concerning this Matter, hath cauſed thee to pitch upon this Determination, that the thing whereto another is compared, and that which is compared with it, are in every Particular of the ſame Nature, and Condition; whereas this ought not to

to be taken for granted, not ſo much as in any kind of our common Diſcourſe; much leſs in this place, whereon we even now diſcourſed; where the Sun and its Light, its Image and Repreſentation, the Looking Glaſſes and reflected Figures of Bodies conſpicuous in them are all ſuch things as be not ſeparated from Bodies, neither have any Subſiſtence but by them, and in them; and therefore need them, as requiſite to their Exiſtence, and ceaſe to be upon their being taken away.

§. 92. But as for the Divine Eſſences, and Heroick Spirits, they are all free from, and independent of Bodies, at a far diſtance from them, and ſeparate from all that relates unto them. Neither is there any Connexion between them, or Dependence of theſe upon them: ſo that it is all one to them, whether the Bodies they poſſeſs and actuate, abide in the ſame place, or be removed from thence; whether they exiſt, or periſh: but their Connexion and Dependence is from the Eſſence of that one, true, neceſſarily exiſtent Being, which is the firſt Being of all, their Principle

alſo and Cauſe, which makes them to exiſt, gives them the Duration of their Being, and ſupplies them with the Continuation and Perpetuity thereof. Neither need they any Bodies to ſubſiſt in, but the Bodies need them to ſubſiſt by. For if it were poſſible that they ſhould be taken away, their Bodies alſo would be taken away with them, ſeeing that theſe Eſſences are the Principles of thoſe Bodies. In like manner, as if it could be ſuppoſed, that the Eſſence of the one, True, moſt High, and Holy One, and far removed from any Body [There is no God, beſides him] might be taken away, all theſe Eſſences would be removed together with him, and their Bodies with them; whereupon this whole ſenſible World would vaniſh away, neither would any part thereof remain, ſeeing all of them have a mutual Connexion with each other.

§. 93. Yet although this ſenſible World doth follow the Divine One, as the ſhadow does the Body; and that the Divine World ſtands in no need of this, but is wholly freed from it, and independent of it; notwithſtanding,

it

it is abſurd to ſuppoſe, that it will or can be taken quite away, becauſe it ſo follows the Divine World; but the Corruption thereof conſiſts in this, that it be changed, not utterly annihilated. [And that precious Book ſpake of this, where this Notion happened to be mention'd concerning the moving of the Mountains, ſo that they became like Wooll, and Men like Fire-flies; alſo concerning the darkning of the Sun and Moon, and the breaking forth of the Seas in the day, when the Earth ſhall be changed into another form, and the Heavens likewiſe.] *Alc. c. Altacwir. & c. Akareah.*] And this is the ſumm of what at preſent I can relate unto thee, concerning that which *Hai Eb'n Tockdan* ſaw in that illuſtrious ſtate of his; neither ask of me, that I ſhould any farther uſe more words to expreſs it, for that is even impoſſible to be done.

§. 94. But that we may finiſh his Hiſtory, God willing, I ſhall go farther on to add ſomewhat more. When he had returned to the ſenſible World, after this his Digreſſion or Departure into the Divine One, he began to

loath, and to be weary of this mortal Life here on Earth, and to be afflicted with a most eager and earnest desire after the life to come. Whereupon he indeavoured a return to that former place and state of speculation, that he might enjoy it in the same manner as he had done before. And he persisted in this studious endeavour of his, until he had attained it; and that, with less labour than he had done formerly; withal, this second time he continued longer in the same state, than he had done before. Then he returned again to this sensible World, and afterwards the third time betook himself to enter into his former Place and State of speculation, which he found somewhat easier to him, than it had been the first and second time; and his abiding therein continued longer too than formerly. Neither did the way of attaining that noble State cease to be still more easie to him, and his continuance in it longer, until at length he had made a Progress so far in this way, upon his oft returning to it, that he thereunto attained as oft as he pleased, nor departed therefrom but

but when he pleaſed. Wherefore he kept conſtant to this Place and State of ſpeculation, nor withdrew himſelf at any time from it, but when his Bodily neceſſities required it at his Hands; which neceſſities he had reſtrained within ſuch narrow Bounds, as narrower could hardly be found, or allowed unto him. And whilſt he was thus exerciſed, he often wiſhed that the Almighty and moſt glorious God would free and deliver him altogether from this Body of his, which detained him from entring into that Place, that ſo he might entirely and without intermiſſion enjoy the pleaſure thereof, and be freed of that pain and grief wherewith he was afflicted, as often as he was forced to avert his mind from that State, by attending on his Bodily neceſſities. Now, he continued in this State until he had paſſed the ſeventh Septenary of his Age, that is, till he was fifty years Old. And then it happened that he obtained the ſociety of *Aſal*; the Narrative of which meeting of theirs is that, which by Gods leave we ſhall now ſet down.

They

§. 95. They report, that there is an Iſland nigh unto that, wherein *Hai Eb'n Yockdan* was born, whither a certain Sect betook it ſelf to dwell, of the number of thoſe good and vertuous ones, which had ſome one of the ancient Prophets of pious memory for its Author. A Sect which expreſt and made known all things, which had a real Exiſtence in Nature, by ſimilitudes aptly framed, and fitted to thoſe things; thus repreſenting their Images to the fancy, and fixing their impreſſions in the minds of Men, as is commonly uſed in our vulgar Diſcourſes. Neither ceaſed this Sect to ſpread it ſelf, and prevail, and wax famous in that Iſland, till at length the King himſelf embraced it, and conſtrained others alſo to adhere unto it.

§. 96. Now, there were two Excellent Men born in this Iſland, and lovers of Goodneſs, (the name of the one being *Aſal*, and of the other, *Salaman*) who meeting with this Sect, embraced it after the beſt and moſt perfect manner, addreſſing themſelves to obſerve all its precepts, and being continually converſant in the works thereby

thereby required; and to this end, they entred into a League of Friendſhip with each other. Now, among other paſſages contained in the Law of that Sect, they ſometimes made enquiry into thoſe Words wherein it treats of the Deſcription of the Moſt High, and moſt Glorious God, and of his Angels; alſo, of the Reſurrection, and of the Rewards and Puniſhments after the end of this Life. And whilſt they were buſied in theſe enquiries, *Aſal* began to ſearch farther into the inmoſt Natures of things, was more enclined to ſearch into the myſtical Senſes of Words, and diligently imploied himſelf about interpreting them. But *Salaman*, his Friend and fellow-ſtudent, chiefly obſerved the outſide, and viſible ſurface of the Law, which appeared to him at firſt ſight; reſtrained himſelf more from interpretations, and abſtained from all curious examining and ſpeculation of things. Notwithſtanding, both of them in the mean time, were very careful and diligent in performing all ſuch outward Works as their Law enjoyned, in recalling themſelves to the rule of Reaſon whereby

whereby to guide their Actions, and maintaining a conſtant fight, in contending againſt their unruly Paſſions, and inordinate Affections.

§. 97. But whereas there were contained in that Law certain Sayings, which ſeemed to exhort and incourage Men to affect ſolitude, and embrace a ſolitary Life, withal intimating that in ſuch a kind of ſtate Happineſs and Salvation conſiſted ; and other Sayings which ſeemed to exhort Men unto civil Acquaintance and Fellowſhip, and applying themſelves to enter into, and embrace humane Society : *Aſal* addicted his mind to ſeek after ſolitude, and prefer'd thoſe Sayings of his Law which tended thitherward, ſeeing that by nature he was much given to unceſſant Contemplation, and to ſeek after the unfolding of things, and ſearching into the ſignification of Words ; for he had great hopes of attaining to his ends by this ſtudy, through the Advantages which a ſolitary Life afforded him. But *Salaman*, on the other ſide applied himſelf to humane Society, and mutual Commerce, chiefly valuing thoſe Sayings of the Law which tended that

that way, becauſe that by Nature he was inclined to a dread of Contemplation, and the more ſubtle examining of things; and therefore loved humane Society, becauſe it drove away evil Thoughts, and baniſhed that diverſity of Opinions, which intruded themſelves into his Mind; and withal withdrew him from hearkning to, or attending the motions and ſolicitations of evil Spirits. And the difference of their Opinions concerning this one thing waxed ſo great, that it cauſed them at length to take their leave of each other.

§. 98. Now *Aſal* had heard of that Iſland, wherein we have related that *Hai Eb'n Tockdan* had his Breeding. He knew alſo the Fertility and conveniencies thereof, and the healthful temper of its Air; ſo that it would afford him ſuch a commodious retirement as he had in his wiſhes. He reſolved therefore to go thither, and withdraw himſelf from humane Society for the remainder of his Life. So then, having gathered together all his Goods, with part thereof he hired a Ship to convey him into that Iſland,

Iſland, and diſtributed the reſt unto the Poor; and having taken his farewell of his friend *Salaman*, he committed himſelf unto the Sea. And the Mariners tranſporting him into the Iſland in a ſhort ſpace of time, as ſoon as they had ſet him on Shore, departed from him. Thus *Aſal* abode in that Iſland, ſerving the Almighty and moſt Glorious God, magnifying him, and meditating upon his glorious Names, and noble Attributes. Neither was his Mind interrupted, or his Thoughts diſturbed, whilſt he was buſied in theſe Meditations. But when he had any need of Food, he took of the Fruits of the Iſland, or of what he got by hunting, as much as ſatisfied his Hunger. And in this State he continued for a while, in the mean time enjoying the greateſt pleaſure imaginable, and the moſt entire Tranquillity of mind, ariſing from the Converſe and Communication which he had with his Lord; whereby he ſaw, through the daily experience he had of his Favours, and moſt pretious Gifts, and that he readily preſented him with thoſe things which he ſought for,

for, to wit, the neceſſaries of Life; he ſaw, I ſay, that which confirmed the certainty of his Faith in him, and afforded him no ſmall comfort.

§. 99. Now whilſt he was thus exerciſed, *Hai Eb'n Tockdan* was wholly taken up with his high and heavenly ſpeculations, neither came he forth of his Cell above once in a Week, to the end that he might get him ſome Food, which he could hap to meet with. And this was the reaſon, why *Aſal* at his firſt coming into the Iſland, did not ſo ſoon light upon him, as otherwiſe he might. For as he walked round about the Shore, and compaſſed the utmoſt Bounds of the Iſland on every ſide, he neither ſaw any Man, nor could perceive the footſteps of any one; from whence his joy was much increaſed and heightned, and his mind exceedingly pleaſed, in regard of his compaſſing that Deſign which he had ſet to himſelf, and ſo earneſtly ſought after, to wit, Solitarineſs and Retirement.

But

§. 100. But at laſt it fell out, that *Hai Eb'n Tockdan* coming forth of his Cell to get him ſome Food, at the ſame time wherein *Aſal* alſo was come near the place, that each of them caſt their eyes upon the other. Now as for *Aſal*, he doubted not but that the Man he ſaw was one of thoſe religious Perſons, who had devoted themſelves to ſolitude, and therefore had betook himſelf to that Iſland, that he might withdraw himſelf from humane Converſe, as he in like manner had retired himſelf thither for the ſame end: he was afraid therefore, leſt in caſe he met him, and made himſelf known unto him, he ſhould diſturb that ſtate and condition of Life, wherein he ſaw him ingaged; and by that means, become an Impediment to him in compaſſing his Hopes, and accompliſhing his Deſires. But as for *Hai Eb'n Tockdan*, he knew not what to make of that Sight; for he ſoon perceived that he was like in Shape to none of thoſe living Creatures which he had ſeen before. And whereas he ſaw him Clothed with a black Coat, made up of Hair and Wooll, which he took for

a certain natural kind of Covering, he ſtood a long while wondering at it. Whereupon *Aſal* turning his Back, fled from him, fearing leſt he ſhould divert him from attending that, wherein he was ſo intentively buſied. But *Hai Eb'n Tockdan* followed him, out of an innate deſire he had to know the truth of things. Yet when he ſaw that he ran away from him, as faſt as poſſible he could, he ſtopt, and withdrew, and hid himſelf from him; ſo that *Aſal* thought he was returned, and gone far away from that place where he had ſeen him. Hereupon, he began to apply himſelf, as his Cuſtom was, to his Prayers and Reading, to Invocation and Weeping, to Supplication and Complaints, until theſe Exerciſes had wholly averted him from minding any other thing.

In the mean time, *Hai Eb'n Tockdan* by little and little drew near to him, *Aſal* not at all perceiving it, until at length he came ſo nigh as to overhear his Reading, and the Praiſes which he uttered; to take notice alſo of his humble Geſture, ℣. 101.

and the knocking of his Breaſt, whence he heard a voice to proceed which was very pleaſing to him, conſiſting of Letters digeſted into Order, the like whereto he had never obſerved before in any kind of Animals. When he alſo took notice of the Form and Lineaments of his Body, he ſaw that he was one of the ſame Shape with himſelf; and it appeared to him, that the Coat which he wore was not his own natural Skin, but an Habit borrowed elſewhere, like to his own Garment which he had on. And when he obſerved the Comelineſs of his ſubmiſs, and lowly Geſture, accompanied with his Supplication, and Weeping, he doubted not but he was one of thoſe Eſſences, which had the knowledge of the True One, and therefore had a great deſire to be acquainted with him, coveting to ſee what was the matter with him, with the cauſe of his Weeping and Supplication. Whereupon he drew nearer to him, until *Aſal* perceiving it, betook himſelf again to his Heels; and *Hai Eb'n Yockdan* likewiſe (anſwerably to that vi-

gour

gour and power, both of Knowledge and Body which God had beſtowed upon him) purſued him with all his might, untill he had overtaken him, then ſeized on him, and held him faſt, ſo that he could not make his eſcape from him.

Now, when *Aſal* beheld him Clothed with the hairy Skins of brute Animals, and the Hair of his Head ſo long that it covered a great part of his Body; when he ſaw alſo, that he was ſo ſwift in his Running, and ſo able for ſtrength of Body, he was very much afraid of him, and began for to pacifie him with gentle ſtroaking of him, ſeconded with kind Words and humble Entreaties, which *Hai Eb'n Yockdan* did not underſtand, nor knew what they meant. Only he obſerved ſigns of fear in him. He therefore did what he could to allay that fear of his, by ſuch kinds of Voices as he had learned of certain brute Creatures. He alſo gently ſtroaked his Head, and both ſides of his Neck, with his Hand, entertained him with very kind Looks and Geſtures, and made ſhew of much Joy and Gladneſs, *p.* 102.

till *Asal*'s fear was asswaged at last, and he perceived that no harm was meant to him.

§. 103. Now *Asal* long before, out of his earnest desire to obtain the knowledge of things, had learned most Languages, and was well skill'd in them. He began therefore to bespeak *Hai Eb'n Tockdan*, and to interrogate him concerning his Condition, in every Tongue that he knew, and endeavoured, what he could, to make him understand what he said. But he could not effect what he intended. On the other side, *Hai Eb'n Tockdan*, taking notice of all this, wondred at that which he heard, as being ignorant of what it meant. He observed only the serenity of *Asal*'s Countenance, and manifest signs of the good will he bare him. Thus each of them wondred at the condition of the other.

§. 104. Afterward, *Asal* having kept still by him some remainders of that Food which he had brought with him out of the Island wherein he had lately dwelt, offer'd them to *Hai Eb'n Tockdan*; but he knew not what it was, as having never seen any such Food before.

fore. *Aſal* therefore, as he was eating ſome of it, made ſigns to him that he alſo ſhould eat of the ſame with him. But *Hai Eb'n Tockdan*, conſidering thoſe Laws whereto he had tied himſelf concerning the taking of his Food, and ſeeing he knew not what was the nature of that Food which was ſet before him, and ſo whether or no it was lawful for him to take ought of it, reſtrained himſelf from eating Whereupon, *Aſal* ceaſed not to intreat him and kindly to invite him thereunto. So that *Hai Eb'n Tockdan*, being very much taken with his Company, and fearing that if he ſtill perſiſted to deny him, he ſhould alienate his affection from him, and loſe his acquaintance, at length was perſwaded to take part of that meat, and to eat of it. But as ſoon as he had taſted it, and found it very pleaſant, it ſeemed to him that he had done ill, in that he had broken his Contract, and the Reſolution he had made to himſelf touching the Conditions about taking his Food. He repented him therefore of what he had done, and had a mind to withdraw himſelf from

Asal, and betake himself to his former State of Life, by indeavouring to return unto his former exercise of Divine Speculation.

§. 105. But when he saw, that this his intellectual Vision did not presently return to him, as formerly it had, he judged it best for him, to abide so long with *Asal* in this sensible World, until he might be certified of the truth of his Condition; so that after this, there might remain no farther inclination towards him, and then he might return to his former Place and State, without any diversion from without, or distraction from within. Wherefore he applied himself to the society of *Asal*, who seeing that he was not able to speak, was well assured, that no damage could arise to his Religion by keeping company with him; but contrariwise, he hoped that he might teach him Speech, Knowledge and Religion, whence he should obtain a very great Reward, and a nearer approach unto God. He began therefore to teach him how to speak: first, by shewing to him the particular things which he was to name,

name, then by uttering their names, which after he had repeated to him again and again, he moved him alſo to pronounce them as himſelf had done; which he accordingly did, applying each word to the thing thereby ſignified, until at length he had taught him the Names of them all. And thus by ſet Degrees he leiſurely advanced him ſo far, that in a ſhort time he was able to ſpeak his Mind.

§. 106. Then *Aſal* began to interrogate him concerning his Condition, and from whence he came into that Iſland. But *Hai Eb'n Tockdan*, in his Reply, told him, that he knew not what Original he had, nor who was his Father, nor any Mother that he had beſides the Female Roe, which had bred him up. Then he declared to him his whole State and Condition of Life, and what Progreſs he had made in Knowledge, until at length he had attained unto that degree of Conjunction with God. When therefore *Aſal* had heard from him the Declaration of thoſe Truths which he related, of thoſe Eſſences which are

ſeparated from the ſenſible World, and which have the knowledge of the Eſſence, of that True, moſt Potent, and Glorious One; and when he had heard him deſcribe the Eſſence of him, who is the Supream, the moſt Mighty, True and Glorious One, with all his glorious Attributes; and had explained to him, as much as he could explain of that, which he had ſeen upon his attaining to that Conjunction, and Converſe which he had with God, concerning the Joys of thoſe who are near united unto God, and the ſad Griefs of thoſe who are ſeparated from him; he doubted not, but that all thoſe things which were deliver'd in his Law, touching the Mandate of the mighty and glorious God, as alſo of his Angels and Books, of his Meſſengers and the laſt Day, of his Paradiſe, laſtly, and Fire, were Similitudes or Repreſentations of thoſe things, which *Hai Eb'n Tockdan* had ſeen; ſo that the Eyes of his Heart were opened, and his Mind illuminated, whenas he ſaw, that the ſame which was apprehended and diſcerned by Reaſon, and that which he had

received

received by Tradition, agreed ſo well together. For the ways of Interpretation now became eaſie to him, neither remained any thing dark or difficult in thoſe Precepts which he had received, that was not now plain and perſpicuous; nor ſhut up, that was not opened; nor deep and profound, which was not now made manifeſt and apparent to him. By this means his Intellectual Faculty grew ſtrong and vigorous, and for that Reaſon he had *Hai Eb'n Yockdan* in ſo great Honour and Admiration, that he exceedingly magnified and reverenced him, and aſſured himſelf that he was one of the Saints of God, ſuch as were not moleſted with any terrifying Fear at preſent, nor ſhould hereafter be afflicted with any kind of Grief or Pain. Whereupon he addreſſed himſelf to wait upon him, to imitate him, and to follow his Counſels in the performance of ſuch Works as he had occaſion to make uſe of, namely, thoſe legal ones, which he had formerly learned in the Books of his Religion.

Then *Hai Eb'n Yockdan* began to interro- ℔. 107.

interrogate him alſo concerning his Affairs, and the Condition of his Life, intreating him that he would declare them to him. *Aſal* accordingly began to deſcribe unto him the State of that Iſland wherein he had lived, and from whence he came; what kind of Men inhabited it, and what kind of Life they led before that Religious Sect came thither; in what State alſo the Iſland was, after its coming thereinto. He explained to him alſo all thoſe things, that were delivered in the Law, concerning the Deſcription of the Divine World, of Paradiſe and the Fire of *Gehenna*, of the awakening and reſurrection of Mankind; of their gathering together unto Judgment, and the Account then to be given up; of the Ballances wherein Men's Actions were to be weighed, and the way through which they muſt paſs. Now *Hai Eb'n Tockdan* underſtood all theſe things, neither judged he any of them diſagreeable to that which he had ſeen in his ſublime place or ſtate of Contemplation. And from hence he knew that he who had thus declared theſe things, and delivered them unto

unto Men, had thereby delivered the Truth in ſo declaring them, and that in theſe his Sayings he was a true and faithful Meſſenger ſent from his Lord. Whereupon, he believed him, and acknowledged the Truth of what he ſaid, and gave Teſtimony to his Miſſion.

§. 108. Then he began to ask him concerning the Precepts which the Meſſenger of God had deliver'd, and the Rites of Worſhip which he had ordained. *Aſal* therefore declared them to him, namely, Prayer, Alms, Faſting, Pilgrimage, and the like external Works; which *Hai Eb'n Yockdan* thereupon received, and embraced, and took upon him to perform them, in obedience to the Command of the Lawgiver, as being aſſured of the Truth and Fidelity of him who delivered the ſame. Notwithſtanding two things yet ſtuck in his Mind, neither could he perceive any manner or kind of Reaſon in them. The one was, why the Meſſenger of God, in deſcribing moſt things which relate to the Divine World, uſed to expreſs them unto Men by Parables or Similitudes, and

and waved a perſpicuous Explication of them; by which means a great Part of Mankind were made apt to fall into that Errour of aſſerting a Corporeity in God, and ſo believing ſomewhat concerning the Eſſence of that true one, which is far from it, and from which it is abſolutely free; and in like manner, concerning thoſe things which relate to the Rewards and Puniſhments of the other World. The other was, that he proceeded no farther than thoſe Precepts, and the Rites of Worſhip, permitting Men to ſtudy and ſeek after the getting of Wealth, and to enjoy their Liberty as to matter of Food; by which means they vainly imployed themſelves about vain things, and turned away from the Truth. Whereas his Judgment was, that no more nor any other kind of Food, ought to be taken by any one, but ſuch, and ſo much, as wherewith he may ſuſtain the Remainder of his Life. And as for Riches, he judged them of no value at all. When he therefore took notice of what was ſet down and preſcribed in the Law, concerning

ing what belonged to the uſe and employment of Riches, namely, in the beſtowing of Alms, in the diſtribution of them, and trading with them; alſo, concerning Uſury, Mulcts, and Puniſhments; all theſe ſeemed ſtrange and uncouth unto him. For he judged them all to be ſuperfluous, ſaying, That if Men would judge of the Matter according to Truth, they would certainly withdraw themſelves from thoſe vain things, and follow the Truth; which if they did, all that was written in the Law concerning them, would become ſuperfluous; neither would any Man challenge the Propriety in Riches, as to exact his Debts, or to cauſe his Hand to be cut off who privily ſtole them; or their Lives to be taken away who openly robbed him of them.

§. 109. Thus he thought, and that which prompted him to this Perſwaſion was this, that he judged all Men to be indued with an ingenuous Diſpoſition, and a quick Underſtanding, and a Mind conſtant to it ſelf; whereas he was ignorant, how dull and blockiſh they were, how void of Underſtanding,

ſtanding, how ill adviſed, and how inconſtant in their Reſolutions; inſomuch that they were wholly like unto Brutes, yea more apt than they to wander out of the way, wherein they are directed to walk by the Law of Nature. Seeing then he was affected with a great deal of Pity towards Mankind, and had an earneſt Deſire that the procurement of their Good and Welfare might be wrought by his means, a Reſolution came into his Mind of going over to them, that ſo he might put himſelf in a Capacity of unfolding and declaring to them the Truth of things. This therefore he made known to his Companion *Aſal*, and asked him whether he could find out any way, whereby he might come to the ſpeech of them, and diſcourſe with them.

§. 110. *Aſal* contrariwiſe ſignified to him their want of Ingenuity, and how averſe they were from obeying the Commands of God; but he could not underſtand it, in that his Mind was very intent and fixt upon that which he hoped to compaſs. *Aſal* alſo very much deſired, that God by his

his means would direct in the right way ſome of his late Companions and Acquaintance, whom he had left behind him in the Iſland whence he came; ſuch namely, as were more docile and plyant, and willing to follow a good Guide, being not ſo far diſtant from Sincerity as others. So then, he was ready to further this Deſign and Endeavour of *Hai Eb'n Yockdan*. Whereupon, it ſeemed good unto them both, to betake themſelves unto the Sea-ſhore, nor to depart thence either by Day or Night, till God ſhould pleaſe to afford them an opportunity of croſſing the Sea. And all the while they were intent upon this, they made their Prayers and Supplications unto the moſt High God, that he would pleaſe to direct them in this their Buſineſs, and bring it to an happy Iſſue.

§. III. Now it came to paſs by the Appointment of the moſt mighty and glorious God, that the winds and waves drove a Ship, which had ſwerved from her intended Courſe in her paſſage through the Sea, to the Shore of that Iſland. And as it drew nearer to Land,

Land, they who were in it ſeeing two Men upon the Shore, made towards them. Then *Aſal* calling to them, deſired them to carry him, and his Companion along in the Ship with them; who when they had yielded to this Requeſt, and taken them both into the Ship, God granted them a ready Wind, which in a very ſhort ſpace of time conveyed them to the Iſle which they deſired; where being arrived, they went forth of the Ship, and landed, and ſoon after entred into the City. Whither as ſoon as they were come, *Aſal*'s Friends came about him, to whom he made known the State and Condition of *Hai Eb'n Tockdan*. Whereupon, they flocked together, very earneſtly deſiring to ſee and talk with him, as having a great Opinion of him; ſo that gathering about him, they highly magnified and reverenced him. Then *Aſal* told him, that theſe Iſlanders were of that Sect of Men which excelled all others in Underſtanding and ſharpneſs of Apprehenſion; ſo that if he were not able to inſtruct them in the Truth, and make them learn the Leſſons which

which he ſhould teach them, much leſs would he be able to teach the vulgar ſort of Men.

Now the Prince, and Sovereign of this Iſland was *Salaman*, the Friend of *Aſal*, who had thought it beſt to apply himſelf unto humane Society, and judged it unlawful to give himſelf over unto Solitude. Wherefore *Hai Eb'n Tockdan* began to inſtruct them, and to unfold unto them the Myſteries of Wiſdom. But when he began, in the Progreſs of his Diſcourſe, to proceed but a little beyond that, which was plain and obvious to them; and to inculcate that, the contrary whereto had been ſettled, and deeply rooted in their Minds, They began to withdraw themſelves from him, and their Minds had an abhorrence for what he ſpake; ſo that inwardly in their Hearts they were angry with him, though in his preſence they made ſhew of good Will towards him, and paid him Honour, in regard he was a Stranger amongſt them; and out of the Obſervance which they thought due to his Friend §. 112.

Asal. Yet *Hai Eb'n Tockdan* ceased not Day and Night to deal gently with them, and to clear the Truth to them, both publickly and privately. But this had no other effect than to increase their Enmity and ill Will towards him, and to cause them to flie off, and remove farther from him, though otherwise they were lovers of that which was good, and desirous of the Truth. Howbeit through the fault and corruption of their Nature, they sought not the Truth in the right way, neither understood it as the nature of it required, nor searched out the way leading thereto, with that diligence and constancy, as was requisite to find the Truth out at length, but sought the knowledge thereof only after the vulgar Fashion, as ordinary Men do; insomuch that he despaired of their Amendment, and the correcting of their Errours, and all Hope failed him of reducing them to a better Condition, because he perceived that what he spake was not acceptable to them.

¶. 113. And afterwards, when he looked round

round about him, and diligently conſider'd the various Ranks and Orders, Conditions and Degrees of Men, he ſaw that every Sort and Society of them pleaſed themſelves, and rejoyced in that which they had and poſſeſt at preſent; and made choice of their Luſts for their God, which they aſſumed to themſelves for the Object of their Worſhip. Withall, that they loſt and deſtroyed themſelves in ſeeking after, and gathering together the empty, worthleſs, trifling Vanities of the World; the eager deſire of getting them into their Hands, ſtill blinding their Eyes, and captivating them by means of their deluſive Fancies, even until they came to their Graves: and that, on the contrary, no ſound advice would prevail with them, nor good Words move them, nor Reproof work any other effect upon them, unleſs to cauſe them to go on the more obſtinately in their former ways, which they had choſen to walk in; but that, as for Wiſdom, they found no way or acceſs to it, neither did any Portion thereof belong to them, [Folly hath wholly

ly overwhelmed and covered them, and that which they ſo eagerly ſought after, hath ſeiſed on their Hearts like ruſt; God hath ſealed up their Hearts and Ears, a thick miſt is before their Eyes, and a grievous Puniſhment abides them. *Alc. c.* 83. *ſc. Altaſif. & c.* 2.]

¶. 114. Whenas therefore he ſaw them compaſſed about with Puniſhments as with a Curtain, and covered over with Darkneſs as with a Vail, and that all of them, a few only excepted, held their Religion no otherwiſe, than with reſpect to the World; and though the exerciſes thereof were but light and eaſie, yet they caſt them behind their Backs, and made little or no Account of them; that Merchandiſe and Trading ſo far took up and poſſeſſed their minds, as to take them quite off from the Remembrance of the Moſt High God, ſo that they never feared whither they were going, or what would become of them at the end of their Journey; their Hearts and Eyes being conſtantly imployed about their worldly Affairs: when, I ſay, he ſaw all this, it was appa-

apparent to him, and he held it for certain, that it was impossible for him to speak unto them to any purpose, after the way of a plain, free, and open Proposal; neither that it was expedient, any works should be enjoyned them beyond this measure, and that the benefit which accrued to the common sort of Men by the Law, was wholly placed in relation to their Life in this World; to wit, that the Course and manner of their Life, whilst they continued here, should proceed on in good Order, so that none of them should be injurious to another in respect of those things which he could properly call his own: But that none of them obtained the felicity of the other World, except a very few; Those namely, who make themselves ready for it, and rightly indeavour the obtaining of it, that is, such an one, who believes and follows the Truth. But as for him who errs from the way of Truth, and prefers a worldly Life before it, Hell shall be his place of Habitation. And what sorer labour, or more grievous misery than his, whose works if thou

well consider, from the time that he wakeneth out of sleep, till he return again to it, there will not be found so much as one amongst them, whereby he studies not, and imploies his endeavour, for the obtaining of some end of his, arising out of these sensible things that are of no value; namely, either out of Riches, to heap them up; or Pleasure, which he may take; or Lust, which he may satisfie; or Wrath and Revenge whereby he may pacifie his mind; or Power, whereby he may defend himself; or some outward work commanded by the Law, whereof he may make a vainglorious shew; or whereby he may save his own Neck. [Now all these things are Darkness upon Darkness in the depth of the Sea, neither is there any of you who doth not enter in thither, for such is the unchangeable Decree of the Lord. *l. Alc. c. Al. Nur. & c. Miriam.*]

§. 115. Whenas therefore he understood the State and Condition of Men to be such as this, and saw that most of them might be justly ranked amongst irra-

irrational Creatures, he knew that all Wiſdom and Direction of Life, and Correction of Errors, was grounded on, and conſiſted in that, which the meſſengers of God ſpake, and the Law had delivered unto them; and that no other Rule could be poſſibly attained, or any thing added thereunto; alſo, that Men were deſtined to every work which they undertook, and that every Man was more eſpecially capable of that whereunto he was diſpoſed by Nature; and that thoſe, who long ago departed, were not deſtitute of the Law of God, neither hath there been any change at any time found in that Law. Whereupon, returning to *Salaman*, and thoſe that were of his way, he craved pardon for thoſe things which he had ſaid unto them, and entreated them to excuſe him, ſeeing that he was of the ſame Opinion with them, and approved of the ſame way wherein they walked; withal exhorting them to ſtick to their Reſolution, and avowed Cuſtom, concerning the ends of the Law, and the obſerving of outward Works,

without intruding themſelves into, or intermedling with that which belonged not to them; and that in doubtful things they would give credit, and yield a ready aſſent to thoſe Rules and Leſſons which they had of old received; that they would ſhun and deteſt new Opinions, and alienate themſelves from all corrupt affections; that they would follow the Steps of their pious Anceſtors, and forſake Novelties. He gave them alſo in Charge, that they would avoid that neglect of the Laws, which is ſeen in the vulgar ſort of Men, and the love of the World; and this he chiefly bad them take heed of. For he, and his Friend *Aſal* well knew, that as for this ductile and obſequious, but weak and defective ſort of Men, they could not otherwiſe obtain Salvation and Happineſs, than by this means; and that if they were forced away and taken off from hence, to make a curious ſearch into, and examination of high Matters, their Condition would be much worſe, inſomuch that it were impoſſible for them to obtain the State and Degree of the

Bleſſed;

Bleſſed; but that they would be ſtill wavering and uncertain in their motions, and toſſed up and down, ſo that at laſt they would meet with a bad end. But on the contrary, if they continued in that State wherein they were at preſent, until Death ſeiſed on them, they would at length obtain Salvation, and be placed amongſt thoſe who ſtand at the right Hand. But as for thoſe that forepaſſed, and outwent them, they took place withal of them; yet theſe came next after, and approached near to them.

§. 116. Thus he and *Aſal*, after theſe admonitions, having bid farewell to Prince *Sálaman* and his Iſlanders, took their leave of them, and waited for an opportunity of returning unto that deſert Iſland from whence they both lately came; until at length the Moſt Mighty and Glorious God was pleaſed to afford them a convenient paſſage thither. Whither when they were come, *Hai Eb'n Yockdan* ſought to return unto his former ſublime State of ſpeculation, in the ſame way and by the ſame means, whereby he had here-

heretofore attained to it, until within a while he recovered it. And *Asal* followed his example, until he had well nigh attained thereunto, or at leaſt came but very little ſhort of it. And thus they worſhipped God in that Iſland, until Death at laſt ſeiſed upon them.

§. 117. And this is that (God aſſiſt thee, and us by his Spirit) which we have received of the Hiſtory of *Hai Eb'n Tockdan*, of *Aſal* alſo and *Salaman*; in ſetting down whereof we have made choice of ſuch kind of Words, as are found in no other Book, nor are accuſtomed to be heard in our vulgar Speech: and it is a part of that hidden knowledge, which no one receiveth, but he that knoweth God; nor any one is ignorant of, but he who hath not the right knowledge of God. We indeed, in handling this Subject, have gone in a different way from that of our pious Anceſtors, as to the ſilencing of theſe things, and forbearing to divulge them. But that which eaſily perſwaded us to the publiſhing of this Secret,

Secret, and the breaking through this Vail, was the multiplicity and diverſity of thoſe corrupt and perverſe Opinions, which have aroſe in this our time, being deviſed by ſome Baſtard Philoſophers of this Age, and divulged among the People; inſomuch that they are now ſpred abroad into ſeveral Countries, and the miſchief proceeding from thence is grown too common; ſo that we are ſolicitous in behalf of the weak (who have rejected that which they had received by Tradition from the Prophets of pious memory, and made choice of that, which hath been delivered by fooliſh Men) leſt they ſhould think thoſe Opinions to be a Secret, that ought to be withheld from them, who are not capable of it; and leſt this conceit ſhould heighten and increaſe their favour towards them, and by that means they would have a more eager appetite after them. We thought good therefore to preſent them with a ſlight view of this Secret of Secrets, whereby we may lead them into the way of Truth, and avert them from that wrong Path.

Never-

Nevertheleſs we have not committed the ſaid myſteries to theſe few Leaves, without a thin vail for a Covering, which will eaſily be diſcloſed by thoſe who are capable of underſtanding them; but thick and groſs to every one, who is unworthy and unfit to proceed farther, ſo that it will be impoſſible for him to pierce through it with his Eyes.

℣. 118. But now I crave Pardon of as many of my Brethren, as ſhall read this Treatiſe, that they would excuſe me in regard of thoſe things, which I have ſo readily declared, and ſo freely deſcribed; ſeeing I had not done ſo, unleſs I had been elevated to thoſe Heights which tranſcend the reach of humane ſight, and that I ſtudied to render my Diſcourſe eaſie to be underſtood, by a right ordering thereof, that ſo I might quicken and excite in Men a deſire of entring into the right way. So I crave Mercy and Pardon of God, and that he would pleaſe to bring us to the true and certain knowledge of himſelf; for he is bountiful, and liberal

beral of his Favours. *Peace be to thee, my Brother, whoſe Promotion is decreed, and the Mercy and Bleſſing of God come upon thee.*

THE END.

Let Praiſe be given to God alone.

Theologia

THEOLOGIA RURIS,

SIVE

Schola & Scala Naturæ:

OR, THE

BOOK

OF

NATURE,

Leading us, by certain Degrees, to the Knowledge and Worſhip of the God of NATURE.

THEOLOGIA REALIS,

OR THE

BOOK

OF

NATURE,

Teaching us, by certain Degrees, to the Knowledge and Worship of the God of NATURE.

THEOLOGIA RURIS,

SIVE

Schola & Scala Naturæ:

OR, THE

BOOK

OF

NATURE,

Leading us, by certain Degrees, to the Knowledge and Worſhip of the God of Nature.

HOW hardly and unwillingly am I forced from you, O ye pleaſant Fields, ye Hoſpitable Shades, ye green graſſy Hills, ye clear running Brooks, and moſt pure, gentle Air! I have ſpent the Day, as innocently, as delightfully, amongſt you. I have ſuck-

ed in, and then breathed forth, in alternate motions, the freſh Air of the Spring, with equal pleaſure; and whilſt my Eyes wandred up and down to contemplate, on every ſide, this delightful variety, I was of a ſuddain in a manner inchanted, and beſides my ſelf; ſo that forgetting where I was, I could not ſtir from the place, but ſtood fixed in a rapture of Joy and Admiration, upon the Contemplation of this earthly Paradiſe. But God grant, that I may ſo fix my Eyes here, and gratifie my Senſes, as not to neglect the improvement of my Mind, which conſiſts in making good uſe of the pleaſures you afford me, and all the reſt of mankind; and ſo following your Conduct, as to make my way unto him, to whom you conduct me. O thou, who art the Original and End of Nature, from whom all this beautiful variety of Creatures proceeded, and to whom they tend, make all theſe pleaſures advantageous, and ſaving to me. Oh, what elſe mean theſe allurements of wantonizing Nature, this youthfulneſs

neſs of our Mother Earth in her old Age, neat, and trim, and decking her ſelf with flowry Garlands, like a young ſprightly Bird? is ſhe at all this coſt and pains, to pleaſe the fancy of Fools, who are wholly led by Senſe, and can ſee no farther than their bodily Eyes diſcover?

No ſure. Know therefore, O Man, that Nature, in this gay and moſt delightful ſpectacle, opens a large Book unto thee; a Book as profitable, as it is pleaſant; a Book, which if thou attentively lookeſt upon, and conſtantly ſtudieſt, thou wilt find therein as many Letters, as there be Flowers of the Spring, Piles of Graſs, or drops of Dew. Theſe Letters of ſingle Creatures, when they are fitly joyned together, (as by Divine Providence, ſo by humane Meditation) meet as it were in words; and thoſe words, through the viciſſitudes of certain Seaſons, cloſe in ſet Periods. Yea more: There is an entire Senſe in every Letter. For doſt thou not ſee, how perfect and compleat the ſeveral Creatures are, when taken apart, and ſingle; how ſelf-ſufficient;

how fairly provided, and well furnisht, with what is requisite for their preservation, and well-being? sufficient also for thee, if thou bring a clear, and well-purged mind to the Contemplation and use of them? Thou beholdest this ample furniture of Nature, the variety of Utensils and Ornaments in this great House of the World, which is the Palace and Temple of the great God; and thou judgest, that it is all thine, because it serves to thy use. Be it so. But then consider too, whose thy self art; and learn what thou owest unto him, by what thou hast received from him. For dost thou think, that thou art so highly valuable, as that for thy sake alone, and the concerns of this mortal Life, the Heavens above thy Head should whirle perpetually round, and observe their set laws of Motion? That the Sun, Moon, and Stars should send down their light, and Heat, and variety of Influences? And withal, that the Plants, and brute Creatures here below, should serve thy uses only, and maintain thy Life by their own Death and Destruction? Doth

Doth the great Sun, thinkeſt thou, that High Steward, and univerſal diſpenſer of golden Light, and life-preſerving Heat, manage the ſet courſes of Day and Night, of Summer and Winter, and order the alternate motions of the vapours in their Aſcents and Deſcents, and their removes hither and thither towards the ſeveral quarters of the Heavens, meerly to wait upon thee, or to applaud himſelf at thy approbation? Sure thou canſt not think ſo. For thou art not the utmoſt end of the Creation, but the means or inſtrument, whereby the reſt of the inferiour Creatures make their recourſe unto that God, from whom they originally proceeded. And (as it is uſually ſeen in the Feaſts of great Princes) God calleth thee into this richly furniſht Palace of his, not to be a judge but a witneſs of his munificence; neither furniſheth he his large ſpread Table with ſuch variety of Diſhes, for the pampering of the Gueſts, but for the praiſe of himſelf the Entertainer, who is the Soveraign Lord and Father of the whole Family. Thou then haſt not the abſolute command,

but the ſole uſe of Nature. But what uſe? That by the Guidance thereof, thou mayeſt be directed to walk onwards towards God, to aſcend ſtill higher towards him by ſet ſteps, and inſenſible degrees, and ſo acknowledge the Author of Nature to be thy Father, to praiſe his Bounty, admire his Wiſdom, and imbrace his Love.

Neither doth Nature lead thee towards God by a far-fetched and winding compaſs, but in a ſhort and ſtraight Line. The Sun waits upon the Rain, and Dew; the Rain and Dew, upon the Graſs; the Graſs ſerves the Cattle; the Cattle ſerve thee; and if thou ſerve God, then thou makeſt good the higheſt link in that golden Chain, whereby Heaven is joyned unto Earth. Then thou ſtandeſt where thou oughteſt to ſtand, in the uppermoſt Round of that divine Ladder, next to the Moſt High. Then thou ſheweſt and approveſt thy ſelf to be indeed, what thou wert deſigned by God to be, the High Prieſt and Orator of the Univerſe, becauſe thou alone, amongſt all the Creatures here below, art endued with underſtanding to know him, and ſpeech to expreſs

preſs thy knowledge of him, by thy Praiſes of him, and Prayers unto him. So that all the reſt of the Creation, by the Miniſtry and Mediation of thy Mouth, pay the juſt Tribute of Laud and Thanks to the great Creator; and are all joyned according to their ſeveral diſtances and degrees, unto the moſt wiſe Maker and Governour of the World, by the interpoſition of thy mind, which alone underſtandeth both, and conſidereth their Relation to each other. But if thou never obſerveſt the Sky with thine Eyes, but to gueſs at Rain, and fair weather: If thy looking up to Heaven be bounded with the Starry Firmament: Or if, like the vapours which ariſe out of the Earth, thou never mounteſt upwards but to fall down more groſs and thick, as they do in Miſts and Rain, in Snow and Froſt: Thou haſt then that in thy Station which bears thee downwards, and cauſeth thee to lie groveling on the Earth. Indeed, if thou removeſt from thee the Love and Honour of God, and the Contemplation of him who dwelleth in the Heavens, thou haſt no juſt cauſe to raiſe thy ſelf a-

bove the Brutes, thy fellow Inhabitants of this lower World. For the Sun ariſeth, and the Rain falls, as well for them, as for thee. The Earth for their uſe waxeth green, and flouriſheth, and bringeth forth abundance of Proviſions in all variety of Plenty. And all this it yieldeth to them, neither wounded by the Plough, nor watered by the ſweat of the Tiller. Yea Nature, in theſe things, is a more indulgent Nurſe and Mother unto them, than unto thee, by imparting to them more ſtrong native Abilities, an healthfuller Body, a ſecurer Eaſe and Reſt, and a natural ſort of Clothing, which never grows old, or thread-bare. Whereas beggerly Thou art fain to rob and ſtrip theſe brute Creatures, that thou maiſt be clothed with their ſpoils; and all thy bravery is at beſt but borrowed. In this alone thou excelleſt the Brutes, that thou knoweſt God, and art inabled to contemplate his Perfections; and, by vertue of that Contemplation, to love and ſerve him, who is the Maker of all; whereas, in other reſpects, thou art inferiour to the meaneſt of them,

them, and below the very loweſt.

Therefore raiſe up thy ſelf ſtill higher towards God, in thy Meditations and Affections; for thou maiſt do this, even whilſt thou lookeſt downwards. Thou maiſt behold the Wiſdom and Power, and Goodneſs of Heaven, even when thou lookeſt upon the Earth under thy feet; and contemplate the Image of God with ſteady Eyes in theſe inferiour Looking-Glaſſes of his Works, at whoſe Brightneſs, as he is ſeen in his heavenly Majeſty, the Eyes of the moſt Eagle-eyed beholders are dazled; inſomuch that the Seraphims themſelves are fain to cover their Faces with their Wings.

This then God requires at thy hands; or, if it be meet to ſay ſo, deſires of thee. And withal, it is a duty, which all his other works call aloud upon thee to perform, as themſelves go before thee in performing the like, according to their ſeveral kinds; and thereby both incourage, and oblige thee thereunto, through their example.

God

God would be ſeen by thee in all of them, but with clear ſighted, and well purged Eyes; ſuch Eyes, which attentively conſider, and conſidering duly value his Divine Wiſedom, Greatneſs, and Goodneſs, without having reſpect to thine own intereſt and advantage. If therefore thou lighteſt upon Snails or Caterpillers, which gnaw thy fruits, and deface the Glory of thy Orchards, and Gardens; thou oughteſt not to fix thy Eyes ſo much upon the loſs thou ſuſtaineſt by them, as upon the wit, and artifice, and induſtry of Nature, which plays and ſports as it were in the Skins and Shells of theſe contemptible Creatures, by adorning them ſo beautifully, and painting them over with ſuch delightful variety of unimitable Checker-works, and embroideries; ſo that thou maiſt juſtly admire that which thou treadeſt upon, in the curious Workmanſhip beſtowed upon the vileſt Inſects; and canſt not chooſe but highly commend the excellent Contrivance of all, even the moſt deſpicable Creatures, by the wiſdom of Divine Providence, which

which ſo frameth and ordereth them, that even that, which indamageth thee, cannot but delight thee.

When thou likewiſe takeſt a view of thy Flocks and Herds, thou haſt not ſufficiently perfected thy Meditations on them, and diſcharged thy Duty in that work, if thou only computeſt how much Wooll thou ſhalt have this *June*, how many Lambs this Year, how many young Colts are growing up for thy Plough or Saddle, how many fat Bullocks for the Stall, and at what price to be ſold the next Fair. Neither is it enough for thee to ſurvey thy arable Lands, only to gueſs how many Buſhels of Grain ſuch a quantity of Acres will yield thee. It is far more worthy of thee, and proper for thee, thus to reckon, and reaſon with thy ſelf: All theſe I am richly ſupplied with by the liberal hand of God; and they all perform that ſervice for my uſe and advantage, which they owe not unto me. Shall I then either deny, or neglect that ſervice, which is due unto my God, who hath ſo freely

and

and undeſervedly beſtowed them all upon me? Shall I cauſe that Chain of God's works, wherein and whereby they are ſo orderly linked unto him, the Maker and Sovereign Diſpoſer of all, to be broken off through my default? Shall I who am a Debtor to God for all theſe, repay nothing to him? But what ſhall I return unto God? My duties and ſervices reach not him, neither can any thing properly be repayed to him, who is the Owner of all things. But though thou canſt give back nothing to him by way of repaiment, yet thou maiſt humbly and dutifully receive his Gifts, return hearty and conſtant Thanks to him for the Receit, uſe them ſoberly and chearfully, and ſo approve thy ſelf a meet Receiver, a candid Accepter, and a prudent Manager of the Divine Bounty.

Whenſoever alſo thou walkeſt forth to recreate thy ſelf, as thou walkeſt amidſt the pleaſant Fields, the flowry Meadows, the cool Groves, and ſhady Woods, delightfully varied, and interlaced with clear running Brooks, and

and winding Rivulets; think not that theſe delicious *Tempe's*, and terreſtrial Paradiſes, which thou beholdeſt here below, are to be looked upon only as pleaſant Walks, wherewith to divert thy Mind, when it is overburd'ned with Cares, or tired with Buſineſs; and to refreſh thy Senſes with a pleaſing variety of new Objects, on every ſide offering themſelves to delight thee, as thou paſſeſt along amidſt them. No; there is far more to be gained from them, and which the God of Nature expects from thee. For that which thou ſo pleaſingly beholdeſt in all this variety, which ſurroundeth thee on all ſides, and expoſeth it ſelf unto thy view, thou oughteſt to look upon as Man's School, and God's Temple. Thou pleaſeſt thy ſelf with the pretty purling noiſe of that clear ſmall Rivulet, which runs with a trembling motion, among the pure party-coloured Pebbles. But thou ſhouldeſt conſider, that this ſoft gentle Murmur yields thee not this Pleaſure, meerly to invite thee unto Sleep, as thou lieſt down careleſly on the Bank of the

the Rivulet. No; it teacheth thee a Leſſon far more excellent, than this harmonious Muſick of the purling Stream. For this continued courſe of the Water, which paſſing through ſeveral Turnings, winding Circuits, and interrupting By-falls, by reaſon of rough, uneven places, which it meets with in its Channel, yet never loſeth its way, nor ſtops its Current, nor is ever weary of running, till it find its way home again into the Ocean Sea, from whence it had its Original: This continued courſe, I ſay, of the Stream teacheth thee this uſeful Leſſon, That thou never make a ſtop in thy courſe of Piety and Vertue, nor ever reſt in making thy way forward ſtill, till thou arrive at that boundleſs Ocean of the Deity, whence thou, with all the reſt of the Creatures, originally proceededſt, and ſo at length be ſwallowed up in that Abyſs of Felicity. Thou art alſo hereby admoniſhed to take care in the mean time, whilſt thou art paſſing thorow this World, that neither the manifold Turnings, and winding Meanders of humane Life, nor the various Impediments which

which conſtantly attend all Secular Affairs, hinder thee in thy Paſſage; nor the ſudden Down-falls, occaſioned by unexpected Evils, and Miſchances, that we meet with in our Travel, which alſo deject and precipitate ſo many, as they are journeying onwards; interrupt thy courſe thitherward, and ſo ſtop thy farther Progreſs in the way to Heaven. And as the clear, bright Face of the Heavens is not diſcerned but in clear and calm Waters, ſo clear and calm Souls only reflect the ſplendid Image of the God of Heaven, not ſuch as are troubled and diſturbed with furious Luſts and Paſſions, as with ſo many tempeſtuous Winds; or muddied with groſs, earthly Affections, and the foul vicious Habits of Sin.

Moreover, when at any time thou riſeſt early, and goeſt forth in the Morning, the very firſt Sight which thou beholdeſt is a ready Reward of thy Diligence; the Sun, I mean, which ariſeth amidſt a moſt pleaſing diverſity of variouſly colour'd Clouds; and ſhedding its orient Beams of Light

Light upon the ſmall round Drops of Dew, which hang upon the tops of Flowers, the Leaves of the lower Shrubs, and Spires of the verdant Graſs, reflects its bright Face in them as in ſo many ſmall broken Mirrours, ſhines and ſparkles in each of them, creates an Infinity of new Stars, and thereby repreſents unto thine Eyes a kind of another Heaven in this lower Orb of the earthly World. And when thou ſeriouſly contemplateſt the pleaſing variety of Shapes and Colours in the Clouds above, and the Flowers below, eſpecially when adorned with, and ſhining in their ſtarry Mantles, thick ſet and interlaced, and as it were imbroidered with the pearly drops of Dew, as with ſo many rich Jewels, doſt thou not begin to undervalue, and deſpiſe all the artificial Pomp of the Court, and thoſe coſtly Vanities of the Court Ladies, who ſo much pride themſelves, whilſt they ſhine and glitter in their borrowed Glories; yea, are fain to rob and plunder both the *Indies*, that they may make themſelves brave? For how ſlight and worthleſs

may

may we juſtly deem this ſtollen and counterfeit, and far-ſetcht Glory, wherewith poor, beggarly Art, with ſo much Coſt and Labour, clotheth the greateſt Princes, and their gorgeous Train of Attendants, in compariſon of that true and genuine one, which Nature produceth, and makes ſhew of; and that, not only unforced, and of her own accord, but of a ſudden too, and in a ſurprizing Variety. For every day almoſt we ſee new Creations, according to the viciſſitude of Seaſons. Of how little value then is all that, which we are ſo apt to admire in the affected Glories of fanciful Mankind, whilſt we take little or no notice of thoſe things, which the God of Nature every day preſents and recommends to our Obſervation, and ſuch as indeed are the proper and deſerved Object of our juſt Admiration.

But why ſhould I go any farther in the proſecution of all Particulars; which would be a Task as needleſs, as endleſs? in a word then: In and by all theſe things which thou meet-

eſt with here below, if ſo be thou wilt approve thy ſelf an attentive Student, thou may'ſt learn the knowledge both of God, and thy ſelf; and withall, be minded of ſome Duty, which the Sight and Obſervation thereof prompts unto thy Thoughts. If ſo be then that thou entreſt a ſhady Grove, let that venerable Horrour, which the ſight thereof ſtrikes into thee, preſent a Deity to thy Mind, and affect it with a thorow Senſe of his Fear. If thou walkeſt in a green flowry Meadow, bethink thy ſelf how many Vegetables thou treadeſt under-foot in thy Walk, whoſe Vertues and Properties thou canſt not reach unto with thy Mind, as high as it mounts in its ſoaring Flights, and as large a Compaſs as it takes in its vaſt Comprehenſions. When thou heareſt the ſmall ſinging Birds warbling forth their ſhrill Notes in variety of Tunes, think them to be ſo many Hymns, which theſe feathered Sons of Muſick, like the Children of *Aſaph*, ſing to the great Creator in this Auguſt Temple of the World. And if thou lighteſt upon one of their Neſts, thou

thou may'ſt be both aſhamed of thy own dulneſs and blockiſhneſs, and contemplate with wonder that natural Wit and Induſtry in a ſmall ſilly Bird, which we Men, who eſteem our ſelves the only wiſe, and the Maſters of all Arts, can neither equal with our beſt Skill in framing the like, nor ſo much as find out with all our Wit, how they are made. Let the Tulips, and other gay Flowers, which are ſo gorgeouſly arrayed in variety of the moſt rich and beautiful Colours; and yet neither ſpin, nor weave: Let the Beaſts of the Field and Foreſt, with the Fowls of the Air, which never provide for, nor trouble their thoughts with care of the future, yet always find their Food ready and prepared, and as it were a large Table always ſpread for their uſe, ſerve to correct thy Covetouſneſs and Carking, and daily read new Leſſons to thy Mind, Leſſons of Calmneſs, Contentedneſs, and Confidence, when thou findeſt it at any time over-ſolicitous for the future; as indeed it is too often in the beſt of us, doubtful and diſtruſtful of the Love and fatherly Care of God,

though ſtill watching over us for our good, and giving us all things richly to enjoy, 1 *Tim.* 6. 17.

Laſtly, Thus meditate with thy ſelf. All theſe Delights of the Garden, and the Field, which the Country affords me; this flowry Tapiſtry of Nature; this freſh and pleaſant Greenneſs of the Earth, which now ſo fairly flouriſheth, and flattereth our Eyes, within ſome few Months will fade and vaniſh, and periſh altogether, by the cold and killing Breath of Winter; and then lie buried under the Covert of that Earth, the Face whereof they now ſo beautifully adorn. So likewiſe, this mortal Life of ours, with all its Flouriſh; this Strength and Vigour of ours, with all its Helps and Supports; this flattering Air of Fortune, with all its warm Breathings, and delicious Gales, will ſooner or later paſs away, conſume, and come to nothing; either wearing away, and ſpending themſelves by inſenſible degrees, or be impaired and waſted by ſome malignant Cauſes from without; namely, either

either through the manifold ill Caſualties and Miſeries, conſtantly attending our humane Life; or, the Diſeaſes and Infirmities, that old Age brings along with it: until at length, we be all cut off by the fatal Hand of Death, and then caſt into the dark Priſons of our Graves, there to remain till Time ſhall be no more; and the Day of Eternity begin, wihch never ſhall have an End.

Now, this Proſpect of our latter End, ſo certain in it ſelf, and ſo uncertain for the time of its coming, ſhould in all Reaſon awaken us to conſider where we are, in what State and Condition, and whither we are going; and conſequently mind us to make the beſt uſe of the preſent Seaſon; not to neglect our Seed-time, or our Harveſt; nor to ſpend thoſe Days idlely, which when they are once paſt away, can never be redeemed. Let us then take care to ſow as much good Seed as we can in the Spring-time of our Age, that ſo we may reap a plentiful Harveſt in the Autumn. And when that comes, let

us

us take care to reap our Grain, and to gather in our Fruits, and then lay them up in ſafe Repoſitories, before the Winter over-take us, wherein no man can work; when the Sun withdraws its Light and Heat, when the Rain chokes the Earth with a Surpluſage of moiſture; or the Froſt impriſons it, and binds it up in cloſe Fetters. And this if we take care to do, we ſhall not fail to enjoy the Fruits of all thoſe good Works, which in this ſhort Seaſon of our frail mortal Life, we have taken pains to ſow and reap, and lay up in our Store-houſes. Theſe Store-houſes are the ſeveral Manſions prepared for us in Heaven; the moſt ſecure Repoſitories, where no Vermine conſumes what is once laid up there, no Thief breaks in to carry it away, no Fire devours, nor Age conſumes the Manſion.

To conclude; If we mind Heaven whilſt we live here upon Earth, this Earth will ſerve to conduct us unto Heaven, through the Merits and Mediation of the Son of God, who was made the Son of Man, and came thence

thence on purpose into this lower World, to convey us up thither; fitly therefore represented and foresignified by that Ladder seen of *Jacob*, in his nightly Vision at *Bethel*, which was set indeed on the Earth, but the Top of it reached unto Heaven *Gen.* 28. 12.

FINIS.

Books ſold by *Richard Chiſwell* and *William Thorp*.

1. OF the Principles and Duties of Natural Religion, two Books. By Dr. *John Wilkins*, Lord Biſhop of *Cheſter*. 8°.

2. Several Sermons Preached by the ſame Author. 8°.

3. A Demonſtration of the Divine Authority of the Law of Nature, and of the Chriſtian Religion. By Dr. *Samuel Parker*, Arch-Deacon of *Canterbury*. 4°.

4. Several Diſcourſes, Of Purity, Charity, Repentance, Inordinate Deſire, loving our Enemies, Hoſpitality, Quietneſs, Redeeming Time, Underſtanding the Will of God, Exact Walking, Doing good to all Men, Education, and the Advantages of Chriſtianity, in two Volumes 8°. By *Hen. Burton*. D. D.

5. A Diſſwaſive from Revenge. By *Nic. Stratford*, *D. D.* Dean of St. *Aſaph*. 8°.

6. Primitive Chriſtianity, or the Religion of the Ancient Chriſtians. By *William Cave*. D. D.